FOUR SERMONS

Publickly delivered at ſeveral times in ECCLESFEILD Church in YORKE-SHIRE.

By IMMANUEL KNUTTON Preacher of GODS Word there.

Galat 6.17. *And as many as walk according to this rule, peace be on them, and mercy, and upon the Iſrael of God.*

LONDON,

Printed for *George Sawbridge*, at the *Bible* on *Ludgate-hill*. 1655.

BIBLIOTHECA BODLEIANA

To all true hearted Iſraelites, who love the Lord Jeſus in ſincerity, *Immanuel Knutton* wiſheth all preſent happineſs, and future bleſſedneſs.

DEAR CHRISTIANS,

MY hearts deſire is, that you may be ſaved; for your ſakes I have publiſhed theſe four Sermons, to direct

direct and incourage you in the right way to life eternal: our ſoules are of great value; and the ſalvation of them is not eaſily attained unto, all our care and paines for them is little enough, for ſtrait is the way to life, and few find it. If you pleaſe to read, remember, and practiſe theſe Sermons, I hope, with Gods bleſsing, you ſhall reap much benefit to your ſoules; while you and I live upon earth, remember me in your prayers, that we may all grow

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fruitfully in saving grace, and may have a joyful meeting in heaven at last, which God the Father grant us for his dear Sons sake: So prayeth,

from my house in Eccles-feild.

Yours truly

in what I am able.

IMMANUEL KNUTTON.

SERMON I.

Text, JOHN 6. 27.

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life.

IN the former part of this Chapter, from the first verse to the fifteenth, we have a relation of Christ feeding five thousand men with five loves and two fishes, thereupon in the fifteenth verse, the people would have made him King, from the sixteenth verse to the six and twentieth Christ withdrew himself, and walked on the Sea to his Disciples; where we see the people in verses 24. and 25. seeking for Jesus, not out

of a spiritual appetite after the celestial food of their soules, but out of a carnal appetite after the transitory food of their bodies; Christ, who knew their hearts, reprehends them for this, verse 26. and in this 27. verse exhorts and directs them what food to seek after, namely, the everlasting food of their souls; *Labour not for the meat*, &c. in which words are contained two parts.

1. A Dehortation; *Labour not for the meat which perisheth.*

2. An Exhortation; *But* (labour is understood) *for that meat which endureth unto everlasting life.*

Before I come to the point I must answer an objection.

Object. *But* Genes. 3. 19. *God there commands* Adam *to eat his bread in the sweat of his face; and on the fourth Commandement it is said*, Six dayes shalt thou labour?

Answ. I answer it two wayes: 1. There is the care of diligence, a lawful care joyned with faith, and a care of diffidence, without faith, or having a very weak faith in Gods promise and providence; now when God commands us to labour six dayes, its meant with the care of diligence, in obedience to his command, and in affiance of his promise; but in my Text when he saith, *labour not*, &c. he

he meanes with the care of diffidence, not diſtruſting Gods promiſe.

2. Here our bleſſed Saviour ſpeaketh comparatively, as if he had ſaid, *labour not for the meat which periſheth*, in compariſon of the paines you muſt take for that meat which endureth unto life eternal. You muſt take pains for this outward periſhing food, but cheifly take your greateſt pains for Chriſt and his heavenly graces, labour for this with all your might, night and day even to your dying day.

What that meat is which endureth everlaſtingly, you may ſee Chriſt declaring it to you in the next words, *Which the Son of man ſhall give unto you, for him hath God the Father ſealed.* This enduring food is Chriſt himſelf, with all his ſaving graces and comforts.

Chriſt here calls himſelf the Son of man for theſe reaſons.

1. He calls himſelf the Son of man in the ſingular number, becauſe he came from man onely in regard of his humane nature, but we are called the ſons of men becauſe we proceed from both parents.

2. That ſo Chriſt might ſhew us the great benefit which we have received by his taking our nature upon him.

3. That his humane nature might be

distinguished from his divine nature.

4. That we might acknowledge him to be true man as well as God.

5. The true reason is gathered from the Hebrew phrase, it is an Hebraisme, it is *Ben-Adam*, the Son of man, this phrase imports contempt sometimes, *Job* 25.6. yet Christ so called himself.

So in the verses 35: 48: 51. Christ shews, that he is this durable food.

I might observe from the former part.

Doct. *That we must not labour for the food that perisheth*, namely, *with the care of diffidence.*

But the point that I desire to insist upon is,

Doct. *That we must labour for Christ, who is everlasting food.*

This point consisteth of two branches;

1. That Christ is everlasting food; which appeareth four wayes.

1. By the merit and efficacy of his person. By his merit and absolute worthiness he hath purchased infinite comfort and happiness for us; *John* 6. 55. *My flesh is meat indeed, and my blood is drink indeed*; that is, by the merit and efficacy of it. Besides the merit

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of his person, there is a spiritual efficacy and vertue flowing from him to nourish true beleivers unto eternal life.

2. By his sacred Word is Christ everlasting food, *Jer.* 3. 15. *And I will give you pastures according to mine heart, which shall feed you with knowledge and understanding*; which phrase implies, that the Word of Christ is the food of the soul. The same is implied in *Amos* 8. 11. where he threatens them with a famine of hearing the words of the Lord. *Job* 23. 12. *I have esteemed the words of his mouth more than my necessary food*, and his Word is heavenly nourishment to true beleivers.

3. By the Sacrament of his last Supper, 1 *Corinth.* 11. 24, &c. Christ by that blessed Ordinance feeds the hearts of the faithfull.

4. By the saving graces and comforts of his holy Spirit, *Luke* 1. 53. *He hath filled the hungry with good things*, that is, with heavenly graces and spiritual comforts, *Math.* 5. 6. *Blessed are they that hunger and thirst after righteousness, for they shall be filled*, that is, with heavenly graces and consolations.

Reason. 1. Because such as feed upon Christ shall never hunger and thirst again; *John* 6. 35. *And Jesus said unto them, I am*

the bread of life, he that cometh to me shall never hunger, and he that beleiveth on me shall never thirst. There is a double thirst; a thirst proceeding from a total want and loss of Christ; now this kind of thirst they shall never have that are truly in Christ, for *John* 4. 14. *But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water, springing up into everlasting life.* where Christ teacheth, that saving grace cannot be totally and finally lost, for he will for ever supply his people with his Spirit. Nextly, there is a thirst proceeding from a spiritual delight in Christ, and this all true Saints have, 1 *Peter* 2. 2, 3. *As new born babes desire the sincere milk of the Word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious.* Where the latter is the ground of the former, if they had tasted how gracious, sweet and pleasant the Lord Jesus is, they would exceedingly desire the pure milk of his word, and more intimate communion with him; for there is such a deal of soul-satisfying delight in Christ, that the more a sanctified soul tasteth and enjoyeth, the more earnestly it desireth and longeth after him, and is never at rest untill it enjoy him in heaven; the words in the original

ginall are, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, very earnestly desire the reasonable milk without deceit, where he shews what kind of desire we must have after Christ his word; not a weak desire for a short fit, but an earnest desire, above all things desire it, as *David* did, *Psal* 42 1:2. *As the Hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God, when shall I come and appear before God?* The Apostle also shews the nature of the Word, it is like milk for sweetness and nourishment; then its sincere, without the poysonous dregs of errour, its without deceit, it will not deceive any that rely upon it; this double thirst is by the learned thus expresst: *sitis totalis indigentiæ, & sitis spiritualis complacentiæ*, such then as eat and drink Christ shall have the fountain of consolation in them.

Reas. 2. Because such as spiritually feed on Christ, have eternal life in them, *John* 6. 51. *I am the living bread which came down from heaven, if a man eat of this bread he shall live for ever*: and in verse 54. *Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day*; such have one foot in heaven already, they shall never enter into condemnation, yea, they

have a heaven upon earth, they have in them Christ the Author of eternal life, they have, through him, the precious graces and consolations of his Spirit.

2 *Branch.* The second branch of the point is:

We must labour for Christ this everlasting food, the word ἐργάζεσθε *imports, we must work and take great pains for it,* Matthew 6. 20. but treasure up for your selves treasures in heaven; *so the word* ἀποθησαυρίζετε *imports, which is all one in sense with this, to labour for this everlasting food; he that layes up a treasure for himself, is very studious and industrious how he may compass it; the like pains, care and study must we take for Christ.*

Reas. 1. Because Christ this durable meat will give us full satisfaction, this *David* shews, *Psal.* 36. 8. *They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures.* Psal. 63. 5. *My soul shall be satisfied as with marrow and fatness.* See likewise what satisfaction the Church took in Christ, Cant. 2. 3, 4, 5. *I sat down under his shadow with great delight, and his fruit was sweet to my*

taste,

taſte. He brought me to the banqueting houſe, and his banner over me was love. Stay me with flagons, comfort me with apples, for I am ſick of love. Where we ſee the holy Ghoſt compares Chriſt in his Ordinances to marrow, which is very fat, ſweet and nutritive, ſo is Chriſt to true beleivers, more fat than marrow, more ſweet than wine, more nutritive than any food: the Holy Ghoſt alſo compares his Ordinances unto a banqueting houſe, wherein are plenty of wine to comfort, and ſtrengthen, and refreſh a drooping ſoul, and that true beleivers might with ſpiritual ſecurity and joy feed their ſoules with theſe heavenly dainties; the Holy Ghoſt aſſures them, that Chriſt diſplaies the banner of love over them.

There were four ſpecial uſes of the banner.

1. By the ſight of the banner diſplaied, every ſouldier might know how to repair to his proper colours, *Numbers* 2. ſo Chriſt in his Goſpel ſets out his love to us, he diſplayes the banner of love, that we may know how to be gathered to him as to our General; it teacheth us how to follow Chriſt; the Goſpel is the diſplaying of the love of Chriſt; *Iſa.* 11. 12. *And he ſhall ſet up an enſign for the Nations, and ſhall aſſemble the*

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out-casts of Israel, and gather together the dispersed of Iudah from the four corners of the earth; which is meant by his Gospel.

2. Another end of the banner was to be a terror to the adversaries, *Cant.* 6. 10. *Terrible as an Army with banners. Revel.* 6. in the second verse he compares Christ displaying the banner of his Gospel, to a Warriour upon a white Horse; then verses 4: 5: 8. he shews how Christ punisheth his enemies that will not obey him with warr, verse 4. and with famine, verse 5: 6: 7. and with death, verse 8.

3. The next use of the banner was to add courage and confidence to the souldiers when they see their coulours; so doth Christ his love in the Gospel add invincible valour and undaunted courage to his true hearted souldiers, *Rom.* 1. 16. *For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that beleiveth*, Acts 20. 23. 24. *The Holy Ghost witnesseth in every City, saying, that bands and afflictions abide me, but none of these things move me, neither count I my life dear unto my self, so that I may finish my course with joy, and the ministery which I have received of the Lord Iesus, to testifie the Gospel of the grace of God.*

4. The last use of the banner was, to be set

ſet upon the tower or wall of the City or Hold which was taken by conqueſt, that all paſſers by might know, that ſuch and ſuch a people were now poſſeſs'd of that place: *Pſal.* 20. 5. And in the name of our God will we ſet up our banners. Pſal. 60. 4. *Thou haſt given a banner to them that fear thee, that it may be diſplaied becauſe of the truth:* Selah. That is, thou haſt manifeſted thy love to thy people, that thou mayeſt glorifie thy truth, in making that good which thou haſt promiſed.

Nextly, in this place, *Cant.* 2. 5. the Church cries, *Stay me with flagons, comfort me with apples, for I am ſick of love:* having taſted of Chriſt, ſhe was ſick of love to him, nothing could ſatisfie her but more inward fellowſhip with him; ſhe compares his love to flagons of wine; ſo *Cant.* 1. 1. *Thy love is better than wine:* this would revive her fainting ſpirits, and would pleaſe her better than any delicate ſpiced wine. She compares his love in his Ordinances to apples for the comfortable taſt, ſmell and reliſh that apples have: ſome ſay he alludes to the tree of life, which they ſay was an apple-tree, however, as apples are comfortable to the ſtomack, ſo is Chriſt in his Ordinances to a ſanctified ſoul moſt comfortable and ſweet, inſomuch

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that ſuch as enjoy him may ſay with more comfort, than *Eſau* ſaid to *Iacob*, I have enough.

Reaſ. 2. Becauſe this enduring meat is of infinite worth and excellency, its worth all our labour, pains and care, we may repent our pains and care for worldly food, but we ſhall never need to be ſorry for our pains for Chriſt: We may ſay of him as the Iſraelites did of *David*, he is worth ten thouſand of us; and as the Church, *Cant.* 5. 10. He is *the chiefeſt of ten thouſand: Prov.* 8. 11. Wiſdom is better than Rubies, and all the things that may be deſired are not to be compared to it: in which place by wiſdom Divines underſtand Chriſt: and truly if we could view him with the eye of faith, we ſhould admire his tranſcendent luſtre and excellency: as *Plato* ſaid, if one could ſee the form of vertue, it would wonderfully excite men to the love and ſtudy thereof.

Reaſ. 3. Becauſe this everlaſting food is not eaſily obtained, gold and ſilver will not purchaſe it: *Simon Magus* could not buy the gifts of God with money: *Iſai.* 55. 1. *Ho every one that thirſteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come buy wine and milk without money and without price*, in which words the Holy Ghoſt alludes

alludes to haven towns by the sea side, where ships come in richly fraught and laden with excellent commodities, where you may buy the best at the first hand and most cheap; the Prophet saith, buy, come and buy, in regard that we must take pains for Christ, yet he saith, buy without money and without price, because nothing in this world, no outward excellency is of equal worth and value to be given in exchange for Christ.

Reas. 4. Because we have exceeding great need of this enduring food; *John* 6. 53. *Except ye eat the flesh of the Son of man, and drink his bloud, ye have no life in you*: If we feed not upon Christ, we are dead in sin, and are like to be undone for ever, for without Christ we can have no true hope of life and peace, our journey is long, as far as from earth to heaven, we have many dangerous enemies in the way, whom we can never vanquish, without the spiritual efficacy of this divine food.

Use. It serveth to inform us of one chief cause why true Christians do persevere and hold out in the way of grace to the end, the main reason is, because they are fed with this celestial meat which will renew their strength, as the Prophet speaks, *Isai*, 40. last, *Elias* walked forty dayes in the strength of the

the meat the Angel gave him, but Christs true members feeding daily upon him, do continue in his way to their lives end; the ſame power that raiſed Chriſt from the dead the third day, the ſame power raiſeth all true Chriſtians from death to life, *Epheſ.* 1.19:20. and though we had the beſt food in the world, yet ſickneſs, old age and death may take away our ſtomack that we cannot eat of it: but by eating of this divine food we ſhall increaſe when nature decreaſeth, *Pſal.* 92. 12: 13: 14. *The righteous ſhall flouriſh like the palm tree, he ſhall grow like a Cedar in* Lebanon; *thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the Courts of our God, they ſhall bring forth fruit in old age, they ſhall be fat and flouriſhing.* 1 Corinth. 15. 45. *The firſt man* Adam *was made a living ſoul, the laſt* Adam *was made a quickening ſpirit*; in which the Apoſtle intimates, that Chriſt communicates life to his, and confirmes them in it againſt final apoſtacy, and ſupplies them with a continual renovation of this ſpiritual life unto eternal life, which *Adam* would not do for his poſterity. Chriſt is ſo able, faithful and careful over his members, that none can pluck them out of his hands: *John* 10. 29. he nouriſheth them ſo effectually with himſelf, and his Ordinances, and his bleſſed Spirit,

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so that it is as impossible for true beleivers to perish, as for Jesus Christ himself to perish, for God hath loved them with the same love wherewith he loved Christ, *John* 17. 23. and hath ordained Christ to be the principal meanes for their redemption, conversion, justification, adoption and glorification, *Ephes.* 1. 2: to the 10. *Galat.* 3. 26. *Colos.* 1. 27 therefore in *Psal.* 40. 7. *In the volume of thy Book it is written of me*; by book there is meant Gods eternal decree, and according to the original, it is properly in the head or top of thy book, where the Holy Ghost imports thus much to us, that the chiefest thing which God intended before the world was, was, that Christ should be the Saviour of his elect for his glory.

Use. Secondly, It serves to inform us of the excellency and dignity of true Christians, who onely eat of this everlasting meat, *Revel.* 2. 17. Christ promiseth to such as overcome, to give them to eat of hidden Manna, which is himself, he is hidden from others: true Christians have such meat to eat as others know not of: *Psal.* 78. 24, 25. God is there said to have fed the Israelites with Angels food, that was, Manna, a type of Christ, but so called by way of eminency, to denote with what excellent food he fed them; but whats

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the ſhadow to the ſubſtance, the tipe to the truth? No food in the world comparable to this bread of life; an humble heart feeding daily upon Chriſt, hath joy unſpeakable and glorious, when the voluptuous Epicures of this life have no ſolid comfort, for they have no more than the creature can afford them: though the righteous endure outward poverty, and ſeem miſerable by reaſon of many adverſities, yet they are better in their worſt eſtate than ungodly men are in their beſt eſtate, in regard they feed upon this divine Manna, they, like *Daniel*, look better with pulſe than others who feed onely upon earthly dainties.

Uſe. The next uſe is for reproof, I ſhall ſpin the reſt of the Uſes out of thoſe four heads in the firſt branch, which will run, like a thred, through the web of the whole point.

1. I told you in the firſt place, that Chriſt is everlaſting meat by the merit and efficacy of his perſon: This ſerves to reprove ſuch as labour not for Chriſts merits for their juſtification in Gods ſight, and theſe are the Papiſts, who ſeek for, and teach juſtification by works, ſo by this meanes they derogate from Chriſts merits, and put themſelves into a miſerable condition, for upon this ground

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conceive, that a Papiſt living and dying a Papiſt cannot be ſaved. St. *Paul*, *Philip.* 3. 9. renounceth all confidence in his own merits in point of Juſtification, *And be found in him not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.* The Papiſts alledge that place for their merit, *Coloſ.* 1. 10. *That ye might walk worthy of the Lord*, &c. therefore we may merit at Gods hand, ſay they, but know that there is a twofold worthineſs, the worthineſs of merit, which is not in us towards God, we may merit earthly wages and rewards of one another for outward ſervice, but we cannot by our worthineſs merit at Gods hand.

Nextly, there is the worthineſs of congruity when we walk agreeable and anſwerable to Gods Word and Nature, and that is here meant, that ye might be ſuteable to Gods will and nature, to be perfect as he is, that ye might walk as becometh his people: A ſpice of this popiſh hereſie is in our common people, for they ſay they muſt addle heaven by their good deeds, ſuch ſtrangers they are to the merits of Chriſt.

2. I told you in the ſecond place, that Chriſt is everlaſting meat by his ſacred Word; this Uſe ſtill ſerves to reprove all ſuch

as labour not for Christ in his Word; many are content to live at home under a dumb dog, in darkneſs where no viſion is, they can travel many miles to markets and faires for to get worldly wealth, but will not travel a mile or two for their ſoules advantage, theſe will bewail their lazineſs and folly when it is too late; many care not how ſeldome they hear the word, if they might have bodily food no oftener than they deſire the word, they could never live. Oh how flat and dull are their deſires and affections when they come to hear, either they ſleep out the Sermon hour, or their heads are full of earthly diſtractions, their minds are wandering after their worldly buſineſs, that if one ſhould ask them, where was the Text? what points had the Preacher? they are not able to give any account of what they heard; this is a main cauſe why they are no more changed, nor reformed in their lives, but are as ungodly as Heathens: if their bodily food did their bodies no more good than the word of God doth to their ſoules, if it ſtrengthened and nouriſhed them no more, they could never be able to ſtand upon their legs, they would look pale and thin, and fall down for want of ſtrength.

Hear this ye ſtupid children of *Adam*, God hath

hath ſent you many precious Prophets, who like candles ſpend themſelves, their gifts, their time, and their ſtrength, to lead you the way to heaven, yet how careleſs and regardleſs have you been of their pains, little have you profited; know this, that if you heed the Word no better, the worſt for your ſelves is behind, you muſt be countable for every Sermon you have heard at the day of judgement: in many places Chriſt by his Meſſengers hath all the day long ſtretched forth his hands unto a diſobedient and gainſaying people.

3. I told you in the third place, that Chriſt is everlaſting meat by the Sacraments of his laſt Supper; this Uſe ſtill ſerves to reprove the prophaneſs of many in coming to this ſpiritual banquet, they never examine themſelves before they come, they come ignorantly, they know not the nature of this myſtery, they diſcern not the Lords body, they come without the hand of faith to lay hold on Chriſt, they come without repentance, its hidden from their eyes; hearken to this you careleſs ſinners, 1 *Corinth.* 11. 29, 30. *He that eateth and drinketh unworthily eateth and drinketh damnation to himſelf, not diſcerning the Lords body: for this cauſe many are weak and ſickly among you, and many ſleep.*

Oh how full are your hearts of impurity, covetousnes, pride, malice, &c. doubtles this unworthy receiving provokes God very sore to anger, and kindles his wrath against you, so that you goe from the Lords Table worse than you came to it, as *Judas* did after he had received the sop, this your ungodly manner of receiving is worse for you, than if you had eaten a morsel of Ratsbane, and drunk a cup of poyson.

4. I told you in the fourth place, that Christ is everlasting meat by the saving graces of his holy Spirit, this Use still serves to reprove the prophaneness of many who are bond-slaves to sin and Sathan, cannot endure holiness nor the meanes to obtain it; they hiss at godliness, deride the way of God, they had rather loose their lives than part with their lusts. Consider this you wicked wretches, that God will turn the wicked into hell, and all that forget God; you deride and hate that now, of which you would be glad to enjoy the comfort and benefit in another world. Others are blame-worthy, who rest in civill honesty, and think they have grace, but know not what belongs to it, they are not such gross sinners as others, but live more orderly, they run not into excess of riot, but carry fair to the world, pay their debts,

debts, releive the poor, none can say, black is their eye, in this they rest and pride themselves, desiring to go no further, but with the young man in the Gospel, they think they are perfect enough, and cry, what lack I yet? but understand this, that bare honesty will not bring you to heaven, without holiness you cannot see the Lord to your comfort; honesty respects man, and holiness respects God, many see a necessity of honesty, but they see no need of godliness. Oh how ungodly are many, though they live under excellent meanes, sufficient to bring them to admirable perfection? If they should grow no faster in natural stature and strength than they do in grace, it would be fearful to behold; it would be a rueful sight to see a child no bigger at twenty yeares old than he was at his birth, how could that child work for his living, maintain himself, or defend himself against dangers? such is the miserable condition of divers that never truly labour after, nor desire Christ and his saving graces, they are grown nothing better since their birth into this world, but much worse; though they often had a price in their hands to get wisdom, yet they had no heart to it; though they had many opportunities of advantaging their soules, yet they slept out the season of

grace, and are farre worſe at forty or fifty yeares old then when they were Infants. Conſider this you fooliſh Virgins, that ſleep many yeares in carnal ſecurity, either awake in time, or elſe when the Bridegroom comes the gate of mercy will be ſhut againſt you, then you may ſtand long enough knocking but ſhall never enter.

Uſe. The next uſe is for comfort to all ſuch as labour truly for this durable meat. I told you in the firſt place, that Chriſt is everlaſting meat by the merit and efficacy of his perſon: this Uſe affords ſingular comfort to all ſuch as rely upon the pretious merits of Chriſt for their juſtification and comfort, his bloud can waſh thee from all ſin, *John* 1. 17. thy ſins are many in number, yet they are as eaſily removed by his bloud, as a ſpark of fire is extinguiſhed being caſt into the midſt of the Sea. It may be thy ſins are bloudy ſins, of a crimſon colour, and of a ſcarlet die, yet Chriſt can make thee by his merits pure and white as any ſnow and wool, *Iſaiah* 1. 18. there is more merit in Chriſt, than ſin in thee, for his merit is the merit of him, who is God-man, but thy ſins are the ſins of man onely: Remember, for thy comfort, thou contrite in ſpirit, that Chriſt pardoned as great, and it may be greater ſinners

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than thy ſelf: he purchaſed pardon for *Paul* a bloudy perſecutor, for *Magdalen* a ſtrumpet, it may be thou haſt never committed ſuch great ſins as theſe: now theſe are written for thy learning, that thou through patience and comfort of the Scriptures, mighteſt have hope and confidence in thy Redeemer.

I told you in the ſecond place, that Chriſt is everlaſting meat by his ſacred word: this Uſe ſtill ſerves for comfort to all ſuch as love Chriſt dearly, and labour for him, they are in a bleſſed condition for their ſoules, however it goes with their outward man: this holy word of God will be unto all ſuch a ſpecial guide, a ſhining light to their feet, it will be unto thee that loveſt it dearly a bleſſed ſtay in adverſity; *David* ſaid, *If my delight had not been in thy Law, I had periſhed long ſince in mine afflictiõ*; this word does good to you that walk uprightly, it will reſolve your doubts, raiſe you being dejected, guide you when you wander, comfort you when you are perplexed, and at laſt will lead you ſtraight to heaven; the Prophet ſaid, *Pſalm* 73. 24. *Thou ſhalt guide me with thy counſel, and afterward receive me to glory.* All the commands and directions in the word will teach thee thy duty to God and man, and

lead thee in the right way: the threatenings of the word will keep thee in awe of God, and reſtrain thee from preſumptuous ſins: the exceeding great and precious promiſes in the word are, Yea and Amen to thee through Chriſt 2 *Corinth.* 1. 20. they will give thy faith ſure hand-hold in all ſtraits, whereby thou mayeſt overtop all difficulties; they will delight thee more than honey and the honey-combe.

3. I told you in the third place, that Chriſt is everlaſting food by the Sacrament of his laſt Supper: this Uſe ſtill ſerves to comfort all gracious ſoules, who hunger and thirſt after him in that Ordinance, it is a ſeal of righteouſneſs and of Gods love to them. Hear this you true beleivers that diſcern the Lords body, you receiving the Sacrament do renew your fellowſhip with your Saviour, he will ſtrengthen your faith and hope in him, and will nouriſh your ſoules unto everlaſting life, there you may by the eye of faith diſcern his bloud poured out and ſhed for the remiſſion of your ſins, you may come to this ſpiritual banquet with much delight and joy, for your bleſſed Redeemer proffers himſelf to you. This ſacred Ordinance is an emblem to thee of thy future eſtate with Chriſt in heaven, while it is ſo ſweet to taſt how gra-

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cious he is here in his Ordinances, how unſpeakably ſweet will it be to thee to enjoy Chriſt immediately in heaven without theſe Ordinances and ſignes? your journey to heaven is long and full of difficulties, yet this bread of life will nouriſh and enable you to hold out to the end.

4. I told you in the fourth place, that Chriſt is everlaſting meat by the ſaving graces and comfort of his holy ſpirit: this Uſe ſtill ſerves to comfort all ſuch as eagneſtly labour for, and hunger after the ſaving graces of Chriſt his Spirit: Bleſſed are you that hunger and thirſt after theſe, you ſhall be abundantly ſatisfied. Chriſt will ſatisfie you with the fatneſs of his houſe, and make you drink of the river of his pleaſure; he hath done much for thee to beget in thee ſuch fervent deſires after grace, for its a ſign thou art born again, and it will much conduce to ſpiritual growth, as a little babe the firſt year after his birth, by reaſon of his daily ſucking and ſleeping grows exceedingly, ſo the more thou deſireſt the graces of the Spirit, the more fruitfully thou groweſt in grace, for Chriſt will fill the hungry with good things, that is, with ſaving graces and ſatisfactory comforts.

Object.

Object. *But thou wilt say, Alas I feel little or no growth in my self, me thinks I am as dead-hearted as I was, my knowledge and other gifts are very poor and weak.*

Answ. I answer, look upon thy self, and compare thy self, now even this day, with what thou wast a week or a moneth since, and it may be thou shalt find very small growth in goodness, and small strength against corruptions; but compare thy self now with what thou wast two or three years, or four or five years since, and thou maist find, through Gods blessing, a sweet fruitful growth, formerly thou was extreamly ignorant, hadst no gift of prayer, didst not delight much in Gods service? wast not very hungry and greedy after grace? couldst not mourn much for thy failings? but now God hath been gracious to thee, he hath given thee some insight into his wayes, he hath poured the Spirit of grace and supplication upon thee, he hath given thee delight in his worship, he hath indued thee with an appetite and thirst after grace and holiness, and he hath melted thy heart with godly sorrow for thine imperfections; now these are good beginnings of eternal life in thee, and though thy beginning be small, yet thy latter end shall greatly increase; he that hath begun this

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good work in thee, will perform it until the day of Jesus Christ; thou art a living stone, built upon the cheif corner stone, all the powers of darkness can never pull thee out of the spiritual building; thou art Christ his spouse, Satan can never alienate his heart from thee, nor divorce thee from him, thou art a branch of Christ the true Vine and root, thine enemies can never cut thee off; thou art a member of his mistical body, nothing shall separate thee from his love.

Use. The last use serves for direction and exhortation joyntly; I told you in the first place, that Christ is everlasting meat by the merit and efficacy of his person: this Use serveth to direct us how to labour for the comfort and benefit of his merits.

1. First we must renounce all confidence in our own merits and righteousness, alass we are all as an unclean thing, and all our righteousnesses are as filthy rags, our goodness is as a morning cloud, and as the early dew it passeth away: *Phillip.* 3.9. we see the Apostle durst not confide in his own righteousness for to be justified by it.

2. Rest upon the merits of Christ onely for justification, as St. *Paul* did, *Phillip.* 3.9. *But that which is through the faith of Christ,*

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the righteouſneſs which is of God by faith; his merits are of infinite value to juſtifie thee in the ſight of God, and to procure acceptation in his ſight; he is the Fathers beloved Son, in whom he is well pleaſed; truſt wholly and onely on his merits, which are of infinite value, ſufficient to juſtifie thee before God.

2 I told you in the ſecond place, that Chriſt is everlaſting meat to the ſoul by his ſacred Word; this Uſe ſtill ſerves to direct us how to labour for him in his Word.

1. Hear the word of God with reverence, for God will look to him that is of a contrite heart, and trembles at his Word, *Iſa.* 66. 2. then we ſhall ſerve him acceptably, *Hebr.* 12. laſt, he is a mighty, great and terrible God, therefore ſerve him with fear, and rejoyce in him with trembling.

2. Hear the Word as oft as you can, the oftener the better, *Timothy* was injoyned to preach in ſeaſon and out of ſeaſon, then by good conſequence we muſt hear in ſeaſon, & out of ſeaſon; we had need to hear more than we do, for we know but in part, we beleive but in part, we love but in part, frequent and conſcientious hearing is a good meanes to raiſe us up to higher perfections in grace

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and knowledge; many ſay, we have preaching enough, unleſs we could follow it better, but I ſay, becauſe we follow it ſo little, and our practiſe of piety is ſo imperfect, therefore we had need hear the Word oftener than we do, we had need have it daily ſounding in our eares, ſaying to us, this is the way, walk in it.

3. Hear the Word with faith, or elſe it doth you no good, *Hebr.* 4. 2. the Word profited not the Iſraelites becauſe they heard it not with faith; why are many living unde precious meanes of grace, ſo wicked in their practiſe, ſo heatheniſh and unreformed in their life? but becauſe they beleive not the Word: did ſuch as live in unclean and beaſtly luſts beleive the Word, ſaying, whoremongers and adulterers God will judge, they durſt not continue in them: did the prophane ſwearer beleive the Word, ſaying, that the flying roul with the curſe ſhall enter into the houſe of the ſwearer, and conſume it, he durſt not ſo ordinarily take the Lords name in vain: did ungodly perſons beleive the Word, ſaying, that the wicked ſhall be turned into hell, and all that forget God, they durſt not be ſo wicked and leudas they be: we looſe much benefit by the Word for want of faith, therefore hear with faith.

4. Pray

4. Pray to God to bleſs the Word to thee, and to make it proſperous to thy ſoul, *Iſ.* 48. 17. *I am the Lord thy God which teacheth thee to profit, which leadeth thee the way that thou ſhouldeſt go.* Paul *may plant, and* Appollos *may water, but God that muſt give the increaſe*: Deſire him often therefore to direct his Meſſenger to ſpeak to thy neceſſity, and to water the Word, ſpoken to thee, with the dew of his Spirit, that thou mayeſt grow fruitfully under it; for the holy Spirit is the life of the Word.

3. I told you in the third place, that Chriſt is everlaſting meat by the Sacrament of his laſt Supper: this Uſe ſtill ſerves to direct us how to labour for Chriſt in that ſacred Ordinance.

1. Examine thy ſelf about thy knowledge, whether thou haſt any knowledge of ſpiritual things or not; a blind man cannot judge of colours, an ignorant man cannot diſcern the Lord Jeſus in this Ordinance, he ſees not the divine benefits of this Sacrament, for its a great myſtery to him, and is ſpiritually diſcerned: you ignorant creatures, who have lived in blindneſs ever ſince your birth, come out of your ignorance, content not your ſelves with your ignorant and blind devotion, but come out of that dungeon of darkneſs,

darkneſs, ſuffer not the devil to lead you to hell hoodwinkt, leaſt you be there before you be aware: ignorance is the road way to eternal miſery, Chriſt will come in flaming fire, taking vengeance on them that know not God, learn therefore in theſe dayes of knowledge to know God the Father, Son, and Holy Ghoſt, to know the Covenant of grace, and the miſerable eſtate of all by nature, and the meanes how to come out of it.

2. Examine thy ſelf about faith, be ſure to come with a lively faith in Chriſt his bloud, *Rom.* 3. 25. to waſh thee from ſin, faith is the hand of the ſoul to receive Chriſt, *John* 1. 12. *But as many as received him, to them he gave power to become the Sons of God, even to them that beleive on his Name*: where note, that Chriſt intimates, that receiving of him is by beleiving on him: ſo likewiſe faith is the mouth of the ſoul to eat Chriſt, and to feed upon him, *John* 6. 47, 48. &c. *He that beleiveth on me hath everlaſting life, I am that bread of life*: by the coherence of thoſe words with what follows, it appears, that we muſt feed upon Chriſt ſpiritually by faith; therefore come with faith, or elſe you come without your hand and mouth.

3. Examine

3. Examine thy ſelf about repentance; buſie not thy ſelf about the preſent controverſie, whether faith or repentance go before, as many talkative Phariſees now adayes do, inſomuch that they diſpute faith and repentance quite away, but exerciſe thy ſelf ſeriouſly in the practiſe of true repentance, when thou comeſt to the Lords Table, where thou mayſt ſee thy dear Saviour crucified, and his bloud ſhed for thy many and great ſins: Oh let thy heart bleed for thine abominations! theſe, theſe, I ſay, were the nailes that peirct him: the Paſsover was to be eaten with ſour hearbs, ſignifying that we muſt come to the Lords Supper with broken hearts.

4. Come with a ſpiritual appetite to this heavenly feaſt, ones meat doth them moſt good when they have a good ſtomack, you will receive more comfort and ſatisfaction when you hunger and thirſt after Chriſt, if you deſire him earneſtly, as new born babes deſire the breaſt; ſet thy ſoul a longing after him, turn the ſtream of thy deſires towards him alone, then maiſt thou ſeek for comfort in wealth, wit, honours and worldly favour, but they will anſwer, its not in me: Oh let thy heart return to Chriſt as *Noahs* Dove did to the Ark, and then ſhalt thou find reſt and peace,

peace, yea, the Lord will deal bountifull with thee.

4. I told you in the fourth place, tha Chriſt is everlaſting meat by the ſaving graces of his holy Spirit: this Uſe ſtill ſerves to direct us how to labour after ſpiritual graces and comforts.

1. Firſt we muſt conſcionably and conſtantly frequent the meanes of grace, God will be found in his own way; we look for a friend in his houſe, we look for fiſhes in the water, for birds in the wood, let us ſeek after Chriſt and his graces in his Word and Sacraments; excellent is that promiſe, *Iſai.64.5. Thou meeteſt him that rejoyceth, and worketh righteouſneſs, thoſe that remember thee in thy wayes:* Chriſts Ordinances are his wayes, ſuch as rejoyce in theſe his wayes he will meet them, and touch their hearts with his holy Spirit: watch daily at wiſdoms gates, and wait at the poſts of his dores, then thou ſhalt find him whom thy ſoul loveth.

2. Be very humble, be nothing in thine own eyes, for God reſiſteth the proud, but giveth grace to the humble.

3. Pray earneſtly to God for his ſpiritua l graces, as the Apoſtles prayed, *Lord increaſe our faith*, and *David* prayed, *Create in me a clean heart, O God, and renew a right ſpir it*

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within me. Luk. 11. 13. *If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him?* When our dear Saviour was upon earth, he was bountiful to such as earnestly desired his Spirit, but afterward he ascended on high to give gifts to men, he is now in his glorification, and is no niggard of his divine graces and comforts, but will be very bountiful to thee if thou beggest them earnestly at his hands.

SERMON

SERMON II.

Text, GENESIS 5. 24.

And Enoch *walked with God.*

THeſe words are a brief, but yet a ſweet relation of that dear ſervant of God *Enoch*, the ſeventh from *Adam*, as may be ſeen by the genealogy of the Patriarchs from *Adam* unto *Noah*, here in this chapter, *the memory of the juſt is bleſſed*, ſaith *Solomon*, ſo is it here, in the eleventh chapter of the Epiſtle to the *Hebrewes*, *Enoch* is there recorded to his everlaſting honour, that he had this teſtimony, that he had pleaſed God. *Jude* alſo in his Epiſtle recordeth his pro-

phecy concerning the day of judgement to come, for the comfort of the righteous, and for the terror of the wicked: here in my Text obſerve theſe parts.

1: The perſon mentioned, *viz. Enoch.* 2. His commendation in the latter words, *he walked with God.* His practiſe and life is here propounded, as a preſident, for us to imitate.

For thoſe examples in Scripture, which the Spirit of Chriſt commends, are obligatory, his commendings are virtual commandings, and we ought to follow whatſoever is praiſe-worthy, eſpecially in Gods account.

Thoſe examples in Scripture are obligatory likewiſe, whoſe ground, reaſon, ſcope or end are obligatory, and of a moral nature, and as much concern one Chriſtian as another; ſo here *Enoch* his walking with God is of a moral nature, and neceſſarily concerns us all; he is here propounded as a pattern for us, that we ſhould do the like; there is in Scripture ſometimes the example of caution, 1 *Cor.* 10. 5, 6, 11. ſuch as were puniſhed for ſin; and thus we muſt learn to improve the bad examples of ſuch, and make the beſt uſe of their fals and miſeries for our good: There is alſo the example of imitation, ſuch as are recorded in holy Writ, for us to follow, ſo here *Enoch* is ſet down for an example of walking with God. *Doct.*

Doct. Hence obſerve: *That all true Children of God muſt walk with God:* verſe 22. *of this chapter its ſaid, Enoch* walked with God, *Geneſ.* 17. 1. God ſaid to *Abram*, walk before me and be thou perfect, *Iſaiah* 38. 3. Remember now I beſeech thee, O Lord, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight.

In handling this point I ſhall obſerve this method. 1. I will ſhew how many wayes a Chriſtian muſt walk with God. 2. I ſhall give reaſons. 3. I ſhall teach you how to uſe this Point. For the firſt head.

A Chriſtian walks with God eight wayes.

1. By acquainting himſelf with God, and making his peace with him, *Job* 22. 21. *Acquaint now thy ſelf with him, and be at peace: thereby good ſhall come unto thee.* Amos 3. 3. *Can two walk together except they be agreed?* and the more inward with God any Chriſtian is, the cloſer he walks with God.

2. A Chriſtian walks with God by doing all his actions as in Gods ſight and preſence, *Pſal.* 16. 8. *I have ſet the Lord alwayes before me.* Acts 2. 25. *I foreſaw the Lord al-*

wayes before my face: whereas an Atheiſt thinks God ſees him not, and thinks to commit his wickedneſs cloſe from the all-ſeeing eye of God.

3. A Chriſtian walks with God by referring all his actions to the glory of God, 1 *Corinth.* 10. 31. *whether ye eat, or drink; or whatſoever ye do, do all to the glory of God*; for God made all things for his glory, now when you aim at this, you walk with him in aiming at the ſame end.

4. A Chriſtian walks with God by a ſtrict invitation of God according to the rules of his holy Word, *Epheſ.* 5. 1. *Be ye therefore followers of God as dear children*; thus he walks ſtep by ſtep with God, and the more he reſembles God, the cloſer he walks with him.

5. A Chriſtian walks with God by daily obſervation of the paſſages of his providence towards him, whether they be paſſages of mercy or of juſtice, *Pſalm* 77. 11, 12. *I will remember the work of the Lord, ſurely I will remember thy wonders of old. I will meditate alſo of all thy works, and talk of thy doings*; when a mercy comes he obſerves it, and ſaith, this the Lord hath ſent me; or if a correction be inflicted on him, he ſaith, God hath laid his hand on me.

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6. A Chriſtian walks with God by having his converſation in heaven, *Philip.* 3. 20. *Our converſation is in heaven*, for God is in heaven, and he that would walk with him, muſt aſcend thither in affection, and ſet his heart on things above.

7. A Chriſtian walks with God by frequent and fervent prayer, expecting an anſwer to his prayers: *David* prayed ſeven times in a day, and *Daniel* three times: prayer is a ſweet talking with God; though God be in heaven, and a true Beleiver upon earth, yet he can talk with God as if he was in heaven with him. Yea, prayer is a corner of heaven to a gracious walker with God; likewiſe he expects a return of his prayers, *Pſalm* 85. 8. *I will hear what God the Lord will ſpeak*, and this is a cheif part of walking with God.

8. A Chriſtian walkes with God by the life of faith, *Hab.* 2. 4. *the juſt ſhall live by faith*; for faith is a reſting upon God and his gracious promiſes; now the faſter a man adheres to God, the cloſer he walks with him.

Reaſ. The firſt reaſon is, becauſe if we walk with God, then he will take us to himſelf when we die, ſo its ſaid, *Enoch* was not, for God took him, that is, to heaven; at our

death we ſhall change our place, but not our company; walking with God is the way to heaven, ſuch as are ſtrangers to him, how can they hope to be with him? its better being with God in heaven, then here below. *David* accounted, that a day in the Lords Courts were better than a thouſand elſewhere: Oh then how infinitely far ſweeter is it to be in heaven eternally then to be here on earth a few dayes? as ever you deſire to go to heaven when you ſhall depart this world, walk with God whileſt you live upon earth.

2. Becauſe this will be an extraordinary comfort and honour to us, both here and hereafter, *Hebr.* 11. 5. *By faith* Enoch *was tranſlated that he ſhould not ſee death, and was not found, becauſe God had tranſlated him, for before his tranſlation he had this teſtimony, that he pleaſed God*: Its a great comfort to a friend to walk often with his dear companion, much more to walk intimately with God. *Jacob* after he had wreſtled with Chriſt comforted himſelf thus, *I have ſeen God face to face, and my life is preſerved.* Likewiſe its the greateſt honour in the world to walk with God, it made *Enoch* his memory to be bleſſed until this day, and ſo it will be to the end of the world. So it was to *Hezekiah* in his

his ſickneſs, he ſaid not, remember, Lord, that I have been a man honourable, rich and famous in the eyes of the world, that I have been an earthly King, but that, *I have walked before thee in truth*; as ever you deſire to have ſolid joy in your conſciences, and everlaſting renown, make it your daily care and ſtudy how to walk ſtrictly with God.

3. Becauſe God is Almighty and Alſufficient, therefore walk with him, *Gen.* 17. 1. if thou ſhalt ſtraggle from him like a wandering ſheep, he is Almighty, and ſo able to correct thee ſeverely, as he did with the Iſraelites very often, which you may read in *Pſal.* 78. if thou keepeſt cloſe to him, he is Almighty, and ſo able enough to reward thee, as he did with *Enoch*, *Abraham*, *Job*, *David* and others.

4. Becauſe this will keep one from the common errors and corruptions of the times. *Pſalm* 119. 1, 3. *Bleſſed are the undefiled in the way; who walk in the Law of the Lord, they alſo do no iniquity, they walk in his wayes*; that is, they make not a trade of ſin, they get no habit of it, they do it not with their whole heart, and full conſent of will. *Philip.* 3. 19, 20. *Who mind earthly things: for our converſation is in heaven*; as if he had ſaid, that is our preſervative againſt earthly mindedneſs.

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In the time of peſtilence if one could live high in the freſh air, he might be free from the infection; now to walk with God is to live in heaven, high above the earth, and ſuch as do ſo eſcape the pollutions of the world; this will keep the pure in an impure generation, like fiſh that is freſh in the ſalt water of the Sea: for God is a pure and an holy God, and the nearer and cloſer any walk with him, the more he imparts his divine nature to them, infuſing his bleſſed Spirit into their ſoules; now his grace is ſufficient enough to fence and fortifie them againſt the contagious corruptions of the times; as ever you deſire to eſcape the infection of thoſe ſins which others daily run into, walk with God all your dayes.

5. Becauſe God is our beſt friend and guide, *Pſalm* 73. 24, 25, 26, 28. *Thou ſhalt guide me with thy counſel, and afterward receive me to glory: whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee: my fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever: but it is good for me to draw near to God.* We meet with many falſe hearted in the world, but we ſhall find God a faithful faſt friend for ever. We have followed falſe guides to long; but follow God, and you will find

find him a ſure guide, he will never leave you till he hath brought you to heaven: None of us, but we deſire to walk much with a dear friend whom we love as our own ſoul; What friend have we like to God? Who can do that for us which God hath done, and doth daily, and will do for ever, if we can walk conſtantly with him?

6. Becauſe this will make us walk uprightly and juſtly towards one another, as becometh Chriſtians, *Micah* 6. 8. *The Lord doth require of thee to do juſtly, and to love mercy, and to walk humbly with thy God:* This laſt is the ground of the former, for a man cannot do juſtly, nor love mercy, in obedience to God requiring theſe, nor with reſpect to his own ſoules eternal good (which is there meant) until he walk with God; for ſuch as walk with him, to them he ſhews his ſecret will, and teacheth them, by walking with him, to walk uprightly towards men: Now this is profitable, comfortable, and commendable for us. What is the reaſon that many live ſo unjuſtly, care not whom they abuſe by fraud, violence and other wicked wayes? its becauſe they walk not with God; God never taught them to do thus: exact walking with God would prevent this; ſometimes Gods own Childten ſome of them fall into

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ſome acts of injuſtice and cruelty towards others; as *David* gave *Mephiboſheth* his eſtate to *Ziba*; cauſed *Uriah* to be ſet in the place of greateſt danger: *Lot* abuſed his Daughters; but this was not becauſe they walked with God, but becauſe they walked no cloſer with God. As ever you deſire your memory ſhould be bleſſed by upright carriage and juſt walking towards men, be ſure while you live to walk with God, then your memory ſhall be bleſſed, when the name of the wicked ſhall rot.

7. Becauſe this will move God to bleſs you with multitude of mercies, which you may ſee promiſed to *Abraham*, Geneſ. 17. *I am the Almighty God, walk before me, and be thou perfect, and I will make my Covenant between me and thee, and I will multiply thee exceedingly*; and ſo forward in the reſt of the Chapter, he is very bountiful and liberal, and if we have hearts to walk with him, he cares not what mercies he beſtows on us: we give ſpecial tokens of love to ſuch as be our dear friends, the like will God do to his.

Uſe. I told you in the firſt place, that a Chriſtian walks with God by acquainting himſelf with God, and being at peace with him: This Uſe ſerves to reprove ſuch as make no peace with God, but run into all wickedneſs,

neſs, provoking and offending the Majeſty of heaven; their care is how to curry favour with the world, but peace with God they undervalue.

Conſider this you ungodly ſinners, that if great good ſhall come unto ſuch as are at peace with God, then great vengeance ſhall come to ſuch as be his enemies; what will you doe in the day of judgement, when God ſhall ſummon you before his dreadful Tribunal?

2. I told you in the ſecond place, that a Chriſtian walkes with God by doing all his actions as in Gods ſight and preſence: This Uſe ſtill ſerves to reprove all ſuch as walk not with God this way; they are moſt prophane Atheiſts, thinking God ſees them not, therefore they ruſh preſumptuouſly into ſin, as the horſe ruſheth into the battel, becauſe God is not in all their thoughts; *Job* 24. 15. *The eye of the adulterer waiteth for the twilight, ſaying, no eye ſhall ſee me, and ſetteth his face in ſecret*: but know this you ungodly Atheiſts, that the all-ſeeing eyes of God are ten thouſand times brighter than the Sun, they are like to flames of fire, and will eſpie out your naughtineſs, for he is of purer eyes than to behold evil, and cannot look on iniquity; though you fooliſh Atheiſts ſay in your hearts,

hearts, there is no God, and therefore are corrupt and do abominably, yet the Lord looks down from heaven upon you, and will reward you accordingly.

3. I told you in the third place, that a Christian walks with God by referring all his actions to Gods glory: This Use still serves to reprove such as walk not thus with God; very few aim at this most noble end, though they were made for it; the most look at their own ends, at their own profit, own pleasure, at their own credit and honour, to be seen of men, and to be commended by others: doubtless this is one reason why there is so much hypocrisie, and so little sincerity, if all men would earnestly seek the glory of God in all their wayes and actions, there would be no hypocrites, for this is a sure mark of an Israelite indeed, in whom there is no guile; doubtless this disrepect of Gods glory is the cheif cause of so much contention and division about Religion and worldly matters, this is it that hinders reformation every where; if Gods glory were dearer to all of us, we should agree better in points of godliness, we should not so easily rush into such frivolous sutes and quarrels about a little white and yellow earth.

Consider this you self-seeking hypocrites, who

who look onely at your own ends, because you seek not now to glorifie God, he will (except you amend) curse your posterity, he will cause your name and memory to rot, you shall have no solid comfort here, nor eternal peace hereafter. Remember *Jeroboam* the Son of *Nebat*, who made *Israel* to sin, he sought his own ends in setting up Calves at *Dan* and *Bethel*, but this rendered him odious ever after. Remember *John* in throwing down *Baals* Idolatry, he sought his own ends, he aimed not at Gods glory, his hypocrisie was at last detected and accordingly rewarded. Remember *Balaam* went with *Balacks* Messengers, nay he went in pretended obedience to Gods Command, but he aimed at his own ends, he went for the wages of unrighteousnes, then the Lords anger was kindled against him, and afterwards he perished by the sword. Remember *Judas* served Christ, but it was for his own ends, to get money, he repined at *Mary* when she annointed Christs feet, pretending that ointment might have been sold for much, and be given to the poor, not that he cared for the poor, but because he was a theif and bare the bag, but his hypocrisie could not long lurk in secret, at last he sold his Master for thirty silverlings, which amounts to three pounds and

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fifteen ſhillings, then fell into deſpair and hanged himſelf, and his belly burſt, and his bowels fell out, ſignifying, that ſuch a wretched miſcreant was unworthy to be born into this world, and becauſe he had no bowels of love to his Maſter, his bowels burſt and fell out. Now all theſe things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come; wherefore *let him that thinketh he ſtandeth, take heed leaſt he fall.*

4. I told you in the fourth place, that a Chriſtian walkes with God by an exact imitation of God, according to the rules of his Word: This Uſe ſtill ſerves to reprove all ſuch as walk not with God this way; the moſt follow the multitude to do evil, but alas how few follow God? the vain cuſtoms of the countrey, and the idle traditions of many of our anceſtors are in greater requeſt with many than the Scripture; reprove divers people for notorious vices out of the Scripture, yet they alledge, they do but as the moſt, and according to the faſhions of the times, but know, that if you will do as the moſt, you are like to be hereafter where the moſt muſt be, and that is not in heaven I am ſure: exhort divers to neceſſary duties of godlineſs with Scripture Arguments, tell them they

they muſt be followers of God as dear children in theſe and theſe graces: they alledge that this is not in requeſt with many, there are but few that take this way, they think they may ſave all this pains, and yet do well enough: Oh what enemies are the moſt to themſelves! they follow the devil and know it not, he leads them hoodwinkt to deſtruction: Look about you notorious ſinners, many of you have followed Satan forty, fifty, or ſixty yeares, by living in ignorance and all manner of prophaneneſs; you cry, God forbid. But I ſay, whom do you ſerve and follow when you ſwear, lie, ſteal, are drunk, prophane the Sabbath, prate againſt godlineſs? I appeal to your conſciences; do you think you ſerve God and imitate him? where did the Lord ever teach you theſe ſins? flatter not your ſelves, you follow Satan, and to him you muſt go at laſt, if you repent not in time.

5. I told you in the fifth place, that a Chriſtian walks with God by daily obſerving the paſſages of his providence to him, whether of mercy or juſtice: this Uſe ſtill ſerves to reprove all ſuch as walk not with God this way; when the hand of God is lifted up they will not ſee, neither will they behold the Majeſty of the Lord; if he ſend them many

bleſſings, *they ſacrifice to their net, and burn incenſe to their drag*; they thank their own wit, ſtrength, induſtry and care; if God afflict them with miſeries, they impute all to luck, chance, and fortune; this Atheiſtical blockiſhneſs keeps them from true repentance, for they turn not to him that ſmites them: underſtand ye brutiſh among the people, and ye fools when will ye be wiſe? If now ye will not take notice of divine providence, you ſhall hereafter be forced to acknowledge the hand of his juſtice, when you ſhall lie perpetually under the weight of his wrath.

I told you in the ſixt place, that a Chriſtian walks with God by having his converſation in heaven: This Uſe ſtill ſerves to reprove all ſuch as walk not with God this way, many men have ſome cold lazy wiſhes after heaven, deſiring to be there after death, but they have no heart after heavenly things now in their life; its to be feared they have no treaſure in heaven, becauſe their hearts are not there, for where their treaſures are, their hearts will be there alſo; they deſire heaven for the happineſs of it, but if they were there a while, they could not long endure to be there for the extraordinary holineſs of it: unworthy are many to be men and women,

to have reaſonable ſoules, becauſe they pitch their thoughts daily upon this worldly pelfe, the world ingroſſeth their thoughts, words and deeds, they have no leaſure to meditate on Gods Law, nor to diſcourſe about ſpirituall things: how skilful are they to drive a trade? and how eager are they in purſuit of worldly profit, but in heavenly matters they are as ſilly as little Infants: ſuch as theſe are penny wiſe and pound fooliſh, and if they look not to it in time, they will one day lament their folly, in that they had no more care over their ſoules, when they come to find this true by their own experience, that it will be no profit to gain the world and to looſe ones ſoul.

7. I told you in the ſeventh place, that a Chriſtian walks with God by frequent and fervent prayer, expecting an anſwer to it: This Uſe ſtill ſerves to reprove all ſuch as call not upon the Lord; they performe ſome lip-labour, uttering ſome cold wiſhes, but they know not how to pour out their ſoules in zealous ſuites, it ſeems their hearts were never broken with greif and ſorrow for ſin, becauſe they never had the Spirit of grace and ſupplication poured upon them; if they draw neer God with their lips, their heart is farre from him; oh how weary are they of

prayer and other holy duties? Certainly they will never indure to be in heaven, for there is everlasting singing of Hallelujah without ceasing; if the Lords service here tire them out in two or three houres, much more will they be weary of being in heaven so holy a place.

Consider this you ungodly wretches, who have opened your mouths in swearing, and cursing, and ungodly talking against the way of holiness, and blaspheming of God, but could never to this day pour out a fervent prayer to God; doubtless God will not hold you guiltless for these sins, but in the day that he visits, he will visit these sins upon you, you hypocrites, you generation of vipers, how hard will it be for you to escape the damnation of hell! you are quickly weary of the Lords service, and cry, what a wearines is it? but you are not weary of your sins; look to it betime, and have a care to amend, or else these great sinnes will burden your soules, and lie very heavy upon them when you die.

8. I told you in the eighth place, that a Christian walks with God by the life of faith. This Use still serves to reprove all such as walk not with God this way; this life of faith is a riddle and a mystery to the most, few understand

derſtand and practiſe it; the moſt men live by their wits, ſhifts and policy, but to live by faith in God they know not; they ſay they beleived ever ſince they could remember; but that was not in God; for if God deprive them of his bleſſings, and afflict them with miſeries, they preſently diſtruſt, repine and run to unlawful meanes; they can truſt God no farther than they ſee him helping them with ſecond meanes, but if outward meanes be gone, their faith is gone alſo, ſo they truſt not God but the meanes: theſe do much offend God by diſtruſt and unbeleif, as the Iſraelites did in *Pſal.* 78.

Uſe. The next Uſe is for comfort to all ſuch as walk with God.

1. I told you in the firſt place, that a Chriſtian walks with God by acquainting himſelf with God, and being at peace with him: This Uſe ſerves to comfort all ſuch as walk thus with God; happy are you in any condition God ſhall lead you into, you may look upward with joy, for though men frown at you, yet the Lord from heaven ſmiles upon you, you having peace with God ſhall have peace in your own conſciences, which will do you more good than millions of gold, you ſhall have peace with the bleſſed Angels, they ſhall pitch their Tents about

you for your ſafety: as when one is at peace with the Maſter of a family, his ſervants are ready to do him good: you ſhall have peace with other creatures, *Job* 5. 23. *Thou ſhalt be in league with the ſtones of the field, and the beaſts of the field ſhall be at peace with thee*: this is the portion of all ſuch as are at peace with God, this honour have all the Saints.

2. I told you in the ſecond place, that a Chriſtian walkes with God by doing all his actions as in Gods ſight and preſence: This Uſe ſtill ſerves for conſolation to all ſuch as walk thus with God: two priviledges belong to all ſuch, *Pſalm* 16. 9, 11.

The firſt is in verſe 9. *Therefore mine heart is glad, and my glory* (that is my tongue) *rejoyceth*: This will be a matter of great joy unto thee, to have God thy deareſt freind ever in thine eye. *Jacob* had enough when he ſaw *Joſeph*: thou haſt enough in ſeeing thy heavenly father; thou liveſt as do the glorious Angels, for they continually behold the face of our Father in heaven: God is ever within the ſight of your faith, and within the cry of your prayers. *Jacob* having ſeen Chriſt, and wraſtled with him, was filled with joy, ſaying, *I have ſeen God face to face, and my life is preſerved*: he had ſpecial aſſurance

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of protection againſt *Eſau* his fury, by the clear ſight of Chriſt, which made him exceeding joyful.

The next priviledge is verſe 11. *Thou wilt ſhew me the path of life*: God is the good mans guide, the cloſer you walk with him, the ſurer he will guide you to glory: as the Star led the wiſe men to Chriſt, and as the Cloud conducted the Iſraelites from *Egypt* to *Canaan*, ſo God will never leave thee untill he hath brought thee to heaven: the wicked wander in the darkneſs, and ſtumble, but you that walk with God, walk uprightly and ſurely, you avoid many ſins and puniſhments which others run into, bleſſed are you, dear ſouls, that ever God inclined your hearts to walk with him.

3. I told you in the third place, that a Chriſtian walks with God by doing all his actions to Gods glory: This Uſe ſtill ſerves to comfort all ſuch as walk with him after this manner: you bleſſed Chriſtians, who look at this noble end, you may confidently expect a noble end of your lives, even glory, honour, and immortal life in another world: ſo did our bleſſed Saviour, *John* 17. 45. *I have glorified thee on the earth, and now, O Father, glorfie thou me with thine own ſelf*: God will honour you that honour him, both here,

but chiefly hereafter: the men of this world will ſpeak all manner of evill of you falſly, but God, with whom you walk, will bring forth your righteouſneſs as the light, and your judgement as the noon day: you are here defamed and reputed as the filth of the world, and the off-ſcouring of all things; yet by advancing the glory of God, your memory ſhall be bleſſed, when the name of your enemies ſhall rot.

4. I told you in the fourth place, that a Chriſtian walks with God by a ſtrict imitation of God according to his word: This Uſe ſtill ſerves to comfort all ſuch as walk with God this way; herein lies your happineſs, in that you reſemble God the moſt perfect example, which will move him to love you moſt dearly, for likeneſs is the cauſe of love; this is the reaſon, why the righteous is more excellent than his neighbour, as *Solomon* ſpeaks, *Prov.* 12. 26. becauſe he is ſo like to God, he is made a partaker of the divine nature, which is the higheſt priviledge in the world, by vertue whereof a godly man being a god-like man, is worth ten thouſand reprobates, Chriſt would not part with ſuch an one for all the wealth in the world.

You heaven-born Saints, who walk with God by imitating him, his heart ſtands moſt

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to you, and he will own you for his at the laſt day, when others ſhall be rejected and condemned.

5. I told you in the fifth place, that a Chriſtian walks with God by his daily obſerving the paſſages of divine providence, whether of mercy or juſtice: This Uſe ſtill ſerves to comfort all ſuch as walk with God this way; happy are you that are thus qualified, God hath opened your eyes to ſee the holy One of Iſrael, you may ſee many tokens of Gods favour to you, which will confirm your faith in his promiſe and providence, *Iſai.* 26. 8. *In the way of thy judgements have we waited for thee:* you wait for God in the way of his judgements, therefore he will meet you in every croſs, and ſanctifie it to you, that it ſhall leave you better than it found you, he will mitigate the ſmart of his rods to you, and enable you to bear them, and at laſt he will give a gracious iſſue out of all croſſes, *Pſalm* 123. 2. *So our eyes wait upon the Lord our God, untill that he have mercy upon us*: you gracious Chriſtians, wait for the Lord in the way of his mercies likewiſe, doubtleſs mercies ſhall be mercies indeed to you, you may ſee love in a little, you may perceive the love of God in ſmall favours, becauſe the mercies of God come to you by the

the merit of Chriſts bloud, and through the conduit pipe of divine promiſes, you walking ſo exactly with God, he ſends you many bleſſings in his ſpecial providence to maintain you in your journey until you come to heaven, where you ſhall have enough.

6. I told you in the ſixth place, that a Chriſtian walks with God by having his converſation in heaven: This Uſe ſtill ſerves to comfort ſuch as have their converſation there; you ſweet ſoules, you may expect your Saviour confidently to come from thence to change your vile bodies, and to make them like to his glorious body: oh bleſſed are you that ever you were born, but eſpecially, that ever you were born again, *you ſhall flouriſh like the tree planted by the water ſide, you ſhall bring forth fruit in ſeaſon, your leaf ſhall not wither, and whatever you do it ſhall proſper*; you live more like bleſſed Angels than men upon earth, your life muſt needs be the ſweeteſt life of all, for you converſe with Chriſt, and are moſt inward with God; you taſte thoſe ſweet comforts and have a glimpſe of thoſe glorious joyes, which the earth-worms of this world never ſee: I am perſwaded you would not change conditions with the wealthieſt worldling upon earth; I honour your holineſs, I admire your happineſs.

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7. I told you in the ſeventh place, that a Chriſtian walks with God by fervent and frequent prayer, expecting an anſwer: This Uſe ſtill ſerves to comfort all ſuch as walk thus with God, you may take much comfort to your ſelves, in that God hath given you the ſpirit of ſupplication, your prayers are ſweet muſick and delightful melody in Gods eares; ſo Chriſt ſpeaks to his Church, *Cant.* 2.14. *O my dove, that art in the clefts of the rock, in the ſecret places of the ſtaires, let me ſee thy countenance, let me hear thy voice, for ſweet is thy voice, and thy countenance is comely:* A father delights more to hear the pratling of his little child, than the bawling of many beggars at the door; God regards not the howling of hypocrites, but for you that walk with God, your prayers are as ſweet incenſe in his noſtrils, though you chatter like a Swallow, and cruttle like a Turtle, yet the Spirit helps your infirmities, and God, who knows the meaning of the Spirit, accepts of your deſires, though you can utter but nonſenſe in words, and broken Engliſh, yet God will make good ſenſe of your ſuits, becauſe he delights in them. Prayer is a corner of heaven to you, your petitions ſhall not come weeping home for want of anſwer, but God will fulfill the deſire of them that fear him,

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he will hear their cry, and will ſave them, for he is nigh unto them that call upon him in truth.

8. I told you in the eighth place, that a Chriſtian walks with God by the life of faith: This Uſe ſtill ſerves to comfort all ſuch as walk with God after this manner. You bleſſed Chriſtians, that live by truſt and confidence in God, you live the ſureſt life for comfort of all people in the world, you are ſeated upon the Rock of eternity, let the world be changed, and turned upſide down, yet you ſtand ſafe, you may ſee the riſing and falling of many, but you ſhall hold your hold, for you have the ſureſt hand-hold by the hand of faith upon Gods all-ſufficiency that is in the world; when the creature is drawn dry, and theſe broken ciſterns can hold no water of conſolation for you, then ſhall your faith find ſuper-abundant comfort in God the fountain of living waters, *Habak.* 3. 17. 18. *Although the fig-tree ſhall not bloſſome, neither ſhall fruit be in the vines, the labour of the olive ſhall fail, and the fields ſhall yeild no meat, the flock ſhall be cut off from the fold, and there ſhall be no heard in the ſtals; yet I will rejoyce in the Lord, I will joy in the God of my ſalvation:* the holy Prophet foreſeeing, by the Spirit, the fearful deſolation that

that the *Babylonians* ſhould make in the *Jews* Nation, comforts himſelf and other true beleivers in this, that when all livelihood is waſted, and outward maintenance periſhed, when the *Babylonian* had plundered their Nation, had not left them an houſe to dwell in, nor any proviſion to nouriſh and releive them, yet by the ſtrength of his faith, he aſſures both himſelf and others of comfort, proviſion and nouriſhment enough in God. The life of faith is a moſt ſecure life, when a man by reaſon of want is ready to ſink, then faith holds the head above watet, and makes one to ſee contraries in contraries, as fulneſs in want, health in ſickneſs, life in death, *vivitur ingenio*, is the life of worldly men, but *vivitur fide*, is the life of righteous Saints.

Uſe. The laſt Uſe ſerves for exhortation to ſtir us up to walk with God as *Enoch* did.

1. I told you that a Chriſtian walks with God by acquainting himſelf with God, and being at peace with him: This Uſe ſerves to exhort us all to walk with God this way: conſider the pathetical motives the Holy Ghoſt uſeth in *Job* 22. 24. &c. *Then ſhalt thou lay up gold as duſt, and the gold of* Ophir *as the ſtones of the brook.* Ophir was a place in *India*,

India, where the pureſt gold in all the World was gotten; Merchant-ſhips coming to the foot of the cheifeſt hill in *Ophir* waited their opportunity, when the Lions and other wild beaſts in it were gone to ſeek for prey, then they went a ſhore and got much pretious gold. Now if thou beeſt at peace with God, God will not let thee want, if thou canſt eat gold thou ſhalt have it, he thinks the gold of *Ophir* too little for thee, thou ſhalt not want, for the Lord Jehovah ſhall be thy Cator, ver. 25. *Yea, the Almighty ſhall be thy defence, and thou ſhalt have plenty of ſilver*: thou needſt not fear any danger whilſt the Lord is thy defence: verſe 26. *For then ſhalt thou have thy delight in the Almighty, and ſhalt lift up thy face unto God*: its a ſweet thing to ſolace ones ſoul in God, and to bath ones Spirit in the ſtreames of his love, ſuch have comfort which is not to be found in the creature: verſe 27. *Thou ſhalt make thy prayer unto him, and he ſhall hear thee, and thou ſhalt pay thy vowes*: This is a mercy worthy gold, to pray, and be heard, to unlock heaven gates by the key of prayer, and fetch mercies thence: verſe 28. *Thou ſhalt alſo decree a thing and it ſhall be eſtabliſhed unto thee, and the light ſhall ſhine upon thy wayes*: God will fulfil thy deſires, and not fruſtrate thy expectation, and

the light of his countenance and precious providence ſhall ſhine upon thy wayes: verſe 29. *When men are caſt down, thou ſhalt ſay, there is lifting up, and he ſhall ſave the humble perſon*: Though good men may be caſt down ſometime by the hand of violence, yet thou by the ſtrength of thy faith, having peace with God, ſhalt be aſſured of riſing up again. Let theſe golden priviledges of a Chriſtian incite thee, with all earneſt care and pains to be inward with God; make peace with him though you have little peace with men, for this is the ground of your hope and happineſs, this is that will afford you the greateſt ſecurity and ſweeteſt contentment in the evill day.

2. I told you in the ſecond place, that a Chriſtian walks with God by doing all his actions as in Gods ſight and preſence: This Uſe ſtill ſerves to exhort us all to walk with God after this manner, whatever you take in hand, ever ſet God before your eyes; his eyes are alwayes upon you, let yours be alwayes upon him, this will keep thee from revolting and apoſtatizing from him, *Pſalm* 16: 18. *I have ſet the Lord alwayes before me, becauſe he is at my right hand, I ſhall not be moved*: as if he had ſaid, neither by Satan, nor by the world, but I ſhall ſtand faſt againſt all

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mine enemies, nothing ſhall draw me away from him: if the moſt would eye God in their wayes, they durſt not ruſh into preſumptuous ſins ſo oft as they do, but becauſe they do think that God ſees them not, therefore they wax bold to break his Lawes: in every way and work be ſure to conſider Gods omnipreſence, and his all-ſeeing eye, and it will reſtrain thee from many ſlips.

3. I told you in the third place, that a Chriſtian walks with God by referring all his actions to the glory of God: This Uſe ſtill ſerves to exhort you all to walk with *God* after this manner; let this glory be dearer to you than your own ends, then will you be more firmly united in the bond of peace, for then the glorious Spirit of *God* will tie your hearts together in ſpiritual unity; ſelf-ſeeking is the greateſt cauſe of moſt diſſentions both in Church and Common-wealth: let it be your chiefeſt ſtudy and care how to promote the glory of *God*, and then your particular ends ſhall ſooner be attained, 1 *Sam.* 2. 30. *Them that honour me I will honour*: God there promiſed; *David* endeavoured to honour *God*, ſo did *Hezekiah*, *Joſiah*, *Job*, *Joſeph*, *Daniel* and others; and in holy Writ you may find recorded how much *God* honoured

honoured them with bleſſings ſpiritual and temporal; this is the ſureſt way to eternize your good names, and to render your memory bleſſed, by ſeeking to advance Gods glory.

4. I told you in the fourth place, that a Chriſtian walks with God by a ſtrict imitation of God according to the rules of his Word: This Uſe ſtill ſerves to exhort you all to walk with God this way; nature teacheth thee to imitate thine earthly parents, and haſt thou not ſo much grace as to imitate thy heavenly Father? thou haſt imitated the ſinners of this world too long, thou haſt wearied thy ſelf to commit iniquity with them; what fruit had you in thoſe things whereof you ſhall be aſhamed, if you be not already? for the end of thoſe things is death: read the Word, ſearch the Scriptures, and they will teach thee what a One God is, how holy, merciful, wiſe, juſt and perfect, let him be thy daily pattern, and thou ſhalt ſooner attain unto perfection; the leſs you imitate him, the more imperfect you are, and the more you imitate him, the more perfect you are: *Epheſ.* 5. 1. *Be ye therefore followers of God as dear children*: he will not lead you to any thing hurtful and dangerous to your ſoules, but follow and imitate him as

exactly as you can, and he will lead you at last into fulneſs of joy and pleaſures for evermore.

5. I told you in the fifth place, that a Chriſtian walks with God by daily obſervation of the paſſages of his providence to him: This Uſe ſtill ſerves to exhort us all to walk with God this way, this is a ſign of a wiſe man ſo to do: *Hoſea* 14. 9. *Whoſo is wiſe, and he ſhall underſtand theſe things? prudent, and he ſhall know them?* that is, the promiſes and paſſages of his providence and love: this will much confirm thy faith, and comfort thy heart. Much water runs by the Mill that the Miller never ſees, ſo there are many pretious paſſages of divine providence which paſs by divers that they never take notice of; look therefore at God in every mercy and correction, look higher than ſecond cauſes, and ſay within thy ſelf, here is a token of my heavenly Fathers love, here is a gift from heaven, this mercy, or this correction, comes from my God: ſo did the godly formerly, *Geneſ.* 48 9. Joſeph *ſaid to* Jacob, *they are my ſons whom God hath given me.* Job. 1. 21. *The Lord gave, and the Lord hath taken away.* Learn to ſay and do therefore as the godly did in *Pſalm* 123. *Unto thee lift I up mine eyes, O thou that dwelleſt in the heavens*: Let

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no paſſage of divine providence go by thee without diligent obſervation.

6. I told you in the ſixth place, that a Chriſtian walks with God by having his converſation in heaven: This Uſe ſtill ſerves to exhort you all to walk with God this way, thy chiefeſt treaſure is there, thy beſt friends are there, why then doeſt thou ſet thine heart here upon things beelow? God hath given thee an upright body, ſo as thou mayeſt look often up towards heaven, that thine heart may be lifted up thither; *aquila non capit muſcas*, ſcorn to imbaſe thy noble ſoul by doting upon things of the earth, a little meanes will ſuffice nature, thou needeſt not be ſo greedy after gain; hadſt thou a whole Lordſhip, nay a whole Kingdom, yet thou canſt dwell but in one houſe at a time; hadſt thou the richeſt Wardrobe in the world, thou canſt wear but one ſuite of apparrel at a time; hadſt thou thy Table furniſht with all varieties, thou canſt eat but a bellifull of meat at a time, enough is as good as a feaſt. Oh let thine heart mount up towards heaven daily upon the wings of divine contemplation, then thy ſoul ſhall go thither at laſt; its no eaſie thing to get thither, the way to hell is down the hill, and down the ſtream, but the way to heaven is up the hill, and

againſt the ſtream, rightly ſaid the Poet:

——facilis deſcenſus Averni,
Sed revocare gradum, ſuperaſque evadere ad auras,
Hic labor, hoc opus eſt.

Therefore look upward often whither thy Redeemer is aſcended; the ſight of the outſide of heaven here below ſhould draw up our hearts thither, and make us leſs regard theſe worldly delights, for if the outſide of heaven be ſo glorious, that is beſpangled with the Sun, Moon and Stars, how glorious is the inſide of it? you are daily within the ſight of heaven your Fathers houſe, Oh let your hearts be there till your ſoules be there for ever: lift up the hands which hang down, and the feeble knees, and make ſtraight paths for your feet; looſe not heaven for want of paines and labour, you may buy gold too dear, but heaven you cannot.

7. I told you in the ſeventh place, that a Chriſtian walks with God by fervent and frequent prayer, expecting an anſwer: This Uſe ſtill ſerves to exhort us all to walk with God after this manner, pray continually, ply the

the Throne of grace hard, give the Lord no rest until he hath brought thee to sing everlasting hallelujah in heaven. God hath in many places of his Word promised to hear and grant the sutes of his people, if thou beest one of his, thou mayest pray with confidence to be heard. *Moses* talked with God in the Mount until his face shone, be thou also frequent in fervent prayer, and it will make thy soul to shine in grace. *Jacob* wrestled with Christ by prayer untill he halted, be thou likewise earnest with God until thou hast weakened thy corruptions and made them lame; thou that hast the spirit of grace and supplication, hast such a treasure to enrich thee, such a weapon to defend thee, as no worldling hath, thou mayest by the key of prayer unlock heaven gates and fetch mercies thence, in any place whereever thou livest, for the way to heavē is as near to a true Christian in one place as in another: its a sweet thing to talk often with God, and to be inward with him, he will give no little joy to such.

8. I told you in the eighth place, that a Christian walks with God by the life of faith: This Use still serves to exhort you all to walk with God this way, let your life be a continual dependance upon him, trust in the

Lord for ever, for in the Lord Jehovah is everlasting strength, he is faithful that hath promised, he never deceived any that trusted in him, this is your sure hold, true faith in his promises and providence will not fail you, you will find friends, riches, pleasures, honours and other delights of this world to be miserable comforters, but rest upon God by faith, and you will find him a fast friend, and a sure comforter; endeavour daily to rest upon him with such strength of faith, as that when all outward helpes fail, you may not doubt, nor fear, but may in patience possess your soules, and quietly rest upon God for releif and succour, not seeking after indirect meanes for your help; if you can attain to this life of faith, you will find more comfort in want, than others in their wealth, more comfort in sickness, than others in their health, it will make you better in your worst estate, than unbeleivers are in their best estate, you are better in disgrace, than they are in honour, you are better in bondage, than they are in liberty; when thou wast a little child thou couldst sport and play, and tookest no care for maintenance, but didst rest upon thy earthly parents for food and rayment, and now thou art come to yeares of discretion, wherein thou

shouldest have attained to knowledge and faith, hast thou not yet learned to trust thy heavenly Father for body and soul? why do ye doubt, oh ye of little faith? cast thy care wholly upon God, and he will care for you; thou pretendest thou canst trust God for thy soules everlasting peace, and canst thou not trust him for thy present bodily mantenance? roul the weight of all thy cares wholly upon the Lords blessed providence, live the life of faith, and thou shalt die the death of the righteous, yea, thy last end shall be like his.

SERMON III.

Text, JOHN. 13. 8.

If I waſh thee not, thou haſt no part with me.

WE are all by nature polluted with iniquity both in ſoul and body, and have need to crywith the Leper, unclean,unclean; if this ſinful pollution be not waſht away, it will prove deſtructive to our ſoules and bodies eternally; the onely meanes to waſh away this pollution is the pretious bloud of our bleſſed Redeemer, which he doth by the merit and efficacy of it; for if he waſh

us with his bloud we ſhall be Kings and Prieſts unto God; *Revel.* 1. 5, 6. but if he waſh us not, we have no part with him.

Touching the occaſion and coherence of theſe words, we read in the firſt verſe of this chapter, its ſaid. *Now before the feaſt of the Paſsover, when Jeſus knew that his hour was come, that he ſhould depart out of this world unto the Father,* &c. verſe 2. *and ſupper being ended,* &c. verſe 4. *he riſeth from ſupper, and laid aſide his garments, and took a towell and girded himſelf:* verſe 5. *After that he poureth water into a baſon, and began to waſh the Diſciples feet, and to wipe them with the towell wherewith he was girded:* verſe 6. *Then cometh he to* Simon Peter, *and* Peter *ſaith unto him, Lord, doeſt thou waſh my feet?* verſe 7. *Jeſus anſwered and ſaid unto him, what I do thou knoweſt not now, but thou ſhalt know hereafter:* verſe 8. Peter *ſaith unto him, Thou ſhalt never waſh my feet. Jeſus anſwered him, If I waſh thee not, thou haſt no part with me.* Chriſt waſht their feet, partly to ſhew his admirable love to them, partly to give them an example of humility, and love one to another; and laſtly to intimate, that he onely cleanſeth us from our ſins, 1 *John* 1. 7. when *Peter* ſaid, *Lord, doeſt thou waſh my feet?* this he ſeemed to ſay, as fearing it had been too much diſ-

honour

honour for Christ, the Son of the immortal God, to wash a sinners feet, not then fully understanding as after he did, 1 *Peter* 1. 19. that he came to redeem us with his own pretious bloud; in effect he said, O my Lord, dost thou wash my feet with those sacred hands, with which thou didst open the eyes of the blind, heal the sick, and raise the dead, &c. I am unworthy to perform this office to thee, and wouldest thou do it for me? Christ told him, verse 7. *What I do thou knowest not now*, &c. as if he had said, *Peter* thou doest not as yet understand the reason of this act of mine, thou shalt in due time know upon what ground I do it, but in the meantime it behooves thee to submit thy self with all humble obedience to this work I have in hand, for *if I wash thee not, thou hast no part with me*: the meaning is, if I do not wash thee both by my bloud, shed for the expiation of mans sin, and by the sanctifying power of my Spirit (which I would represent unto thee by this washing) thou canst have no part of glorious comfort with me, no interest in me, no benefit by me: afterwards, verse 12 Christ sat down with his Disciple to the Passover; where by the way observe: That Christ celebrated four Passovers.

The first was mentioned in *John* 2. 23. which

which as the learned conceive, was celebrated on the sixt day of *April*.

The second Passover they conceive is mentioned *John* 5. 1.

The third they conceive is in *John* 6. 4.

The fourth here mentioned in this chapter, and in *Matth.* 26. *Mark* 14. Christ kept his Passover the fourteenth day of the first moneth, called in the Hebrew *Abib*, *Exod.* 13. 4. in the Chaldee tongue *Nisan*, *Esther* 3. 7. containing part of *March*, and part of *April*, for that indeed was the proper time first appointed by the Lord, *Exod.* 12. 6. he did not tarry the other two dayes, as the Jewes did before they kept it. The tenth day every one was to begin to prepare, and so Christ did by coming to *Jerusalem*, for he came thither six dayes before the Jewes kept their Passover, the first of which answered to our *Monday*, and the fourth to *Thursday*. That the Jewes kept not their Passover till two dayes after, it is plain, because he being taken by them that night, and brought to the judgement Hall next morning, being *Friday*, it is said, that they would not go in, because it was their preparation to the Passover, *John* 18. 28. so they kept not the Passover till the next day, being our *Saturday*, but their *Sabbath*. That Christ kept his Passover before the

the Jewes kept theirs, is expresly noted in this chapter, for his last Supper is said to be before the Passoyer: but this by the way.

These words in my Text contain two parts.

1. A Supposition, *If I wash thee not.*
2. A Position, *Thou hast no part with me.*

Doct. From hence observe this Doctrine, *That if Christ wash us not, we have no part with him, that is, no part of grace, glory, comfort, or spiritual benefit with him; what he spake to Peter, he spake to us all.*

This Point hath two branches.

The first is, That Christ washeth us, and that he doth five wayes.

1. By the Sacrament of Baptisme, *Math.* 3.11. *I indeed baptize you with water*, &c. but *he shall baptize you with the holy Ghost, and with fire*: that is, with the holy Ghost like to fire in operation and effect; *Titus* 3.5. *But according to his mercy he saved us by the washing of regeneration, and renewing of the holy Ghost*: that is, by the renewing of the holy Ghost, which is like a bath of water, whereby our filthy sins are washt away, *Ezek.* 36.25,26, 27. whereof Baptisme is a sign and a seal: in

in the original it is, *by the laver of regeneration*, he alludes to the laver of braſs, *Exod.* 30. 18, in which the Prieſts waſhed themſelves when they miniſtred in the Tabernacle.

2. By his bleſſed Word. *John* 15. 3. *Now ye are clean through the Word which I have ſpoken unto you?* that is, the Word which I have ſpoken to you was accompanied with ſuch power of the Spirit, that like water it cleanſed you from corrupt affections.

3. Chriſt waſheth us by the merit and efficacy of his pretious bloud, 1 *John* 1. 7. *And the bloud of Jeſus Chriſt his Son cleanſeth us from all ſin*, namely, by the merit and efficacy of it.

4. Chriſt waſheth us by the ſaving graces of his holy Spirit, *Titus* 3. 5. *and renewing of the holy Ghoſt*: Ezek. 36. 25. *Then I will ſprinkle clean water upon you*: that is, the ſaving graces of the holy Ghoſt.

5. Chriſt waſheth us by his gentle corrections and trials ſanctified to us; afflictions are compared to water, *Pſalm* 66. 12. *We went through fire and through water*: Pſalm 42. 7. *Deep calleth unto deep at the noiſe of thy water ſpouts: all thy waves and thy billows are gone over me*: as if he had ſaid, one affliction (like ſo many waves) comes in the neck of another, and in a miſerable ſucceſſion, as it were,

were, cals for the next, upon the predetermination of these my adversities, which do, as it were, gush out from thee, by those conveiances which thou hast ordained; now the fruit of these afflictions sanctified is set down in *Isaiah* 27. 9. *By this therefore shall the iniquity of* Jacob *be purged, and this is all the fruit to take away his sin.*

Reas. Because God ordained and sent him for this end, *John* 6. 27. *For him hath God the Father sealed:* that is, ordained and authorized him to be the onely meanes to wash and cleanse us; such as seek by other meanes to get their sins washt away, and not by his bloud, will loose their labour, and such as seek to have them washt away by his bloud, shall certainly enjoy this mercy, because God hath ordained him to this work, and he will do it perfectly.

2. Because he onely can do it, he hath infinite merit and efficacy in him; it belongs to his priestly office to wash our sins away, *Hebr.* 9. 14. *How much more shall the bloud of Christ, who through the eternall Spirit* (that is his Godhead) *offered himself without spot to God, purge your consciences from dead works,* &c. all doctrine belongs to his Prophetical Office, all merit belongs to his Priestly Office, all efficacy belongs to his Kingly Office.

3. Because

3. Becauſe Chriſt purchaſed and procured pardon of ſins, and peace with God for us; therefore he is ſaid, 1 *Corinth.* 1. 30. to be *made to us wiſdom, righteouſneſs, ſanctification and redemption*: God the Father is every true beleivers portion, Chriſt by his bloud hath purchaſed this portion for them, and the holy Ghoſt ſeales this portion to them, *Epheſ.* 1. 13. *Ye were ſealed with that holy Spirit of promiſe*; that is, which Chriſt promiſed to ſend to his Elect, in *John* 14. and 16. chapters.

The ſecond branch is, *If Chriſt waſh us not, we have no part with him*: 1 Corinth. 6. 10, 11. *Nor theeves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the Kingdom of God: and ſuch were ſome of you, but ye are waſhed, &c.* implying, that ſuch wicked perſons for want of this waſhing are like to be damned.

Reaſ. Becauſe no filthy unclean thing can come into heaven, for God is of purer eyes than to behold evil, and cannot look on iniquity: now ſuch as be not waſht with Chriſts bloud are very filthy; heaven is a place of infinite purity and holineſs, on earth unclean perſons are ſuffered to dwell, but into heaven they ſhall never enter.

2. Becauſe

2. Becauſe if Chriſt waſh us not we have no peace with God, for all true peace with God ariſeth from Chriſt his waſhing us, *Rom.* 5. 1. *Therefore being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt*: Juſtification is Gods gratious ſentence, whereby (for Chriſt apprehended by faith) he abſolves a beleiver from ſin and death, and reputes him juſt to life; for in juſtification Chriſts bloud by its merit waſheth away ſin, which provokes God to anger, but when that is removed, we have peace with God; but ſuch as have no peace with God, are never like to have part with Chriſt.

3. Becauſe if he waſh us not we ſhall never enjoy the precious benefits of his death, reſurrection, aſcention, and interceſſion, *Epheſ.* 5. 25, 26. *As Chriſt loved the Church, and gave himſelf* (*viz.* to death) *for it: that he might ſanctifie and cleanſe it with the waſhing of water, by the word*: that is, by baptiſmal water, and his word taught; for whom he waſheth, they enjoy the ſpiritual benefit of his death, reſurrection, &c. and as *Paul* proves at large, *Rom.* 6. 3, 4, 5, 6. *Coloſ.* 3. 1, 2. yea, this waſhing is a ſure ſign of his love to us, *Revel.* 1. 5. *unto him who hath loved us, and waſhed us from our ſins in his own bloud*; but ſuch as have no right to the death, reſurrection,

reſurrection, aſcention and interceſſion of Chriſt, cannot be ſaved.

Next I ſhall teach you how to uſe this point. The Uſes I ſhall draw out of thoſe five wayes mentioned, whereby Chriſt waſheth us.

Uſe. I told you that Chriſt waſheth us by the Sacrament of Baptiſme: This Uſe ſtill ſerves to reprove all ſuch as were never waſht inwardly, as never felt the ſpiritual fruit of baptiſme in their hearts and lives; they content themſelves with the bare outward waſhing, and would be accounted Chriſtians, but no life of Chriſt appears in their lives; *ſuch as were baptized into Chriſt have put on Chriſt*, *Galat.* 3. 27. but theſe never put on Chriſt, they go to hell with a Trumpet before them, proclaiming their leudneſs openly, they declare their ſin as *Sodom*, they hide it not, they have not crucified their old man, nor deſtroyed the body of ſin, neither do they walk in newneſs of life: *Simon Magus* was baptized, yet was in the gall of bitterneſs, and bond of iniquity; ſo are theſe, they ſhew themſelves to be ſervants of ſin, and their end is like to be according to their works.

2. I told you in the ſecond place, that Chriſt waſheth us by his ſacred word: This

Uſe ſtill ſerves to reprove ſuch as never felt the lively vertue and working power of the Word upon their own ſoule; the Word preached to them was like water poured upon a Rock: God would have purged but they would not be purged, therefore they ſhall not be purged any more, till he cauſe his fury to reſt upon them; the Word they heard did not profit them, becauſe they did not beleive it, it ſeemed as a fable to them, had they regarded it, they would have reformed their lives by it more than they did: but they are ſo wedded to their wicked wayes, that Gods Word hath no place in them, but they are like a Smiths Anvil, more hardened by many blowes: ſo be they by frequent preaching, they pleaſe themſelves in that they can ſometimes weep under a croſs, but ſtone wals can ſweat againſt rain and yet be hard within, ſo are their hearts as hard, and their lives as wicked as any heathen; Chriſt may ſay to them as he did to *Jeruſalem*, Jerem. 13. 27. *Woe to thee, wilt thou not be made clean? when ſhall it once be?*

Object. But many ſuch will ſay, They *hope to do as well as the beſt, for God is merciſull,*

Anſw. Will ye live in ſwearing, whoredome, drunkenneſs, ſabbath-breaking, contempt

tempts of godlineſs, blaſpheming Gods people, lying and deceit, and yet ſay, you hope for mercy? are theſe the wayes to find mercy with God? if you look no better about you then thus, but live and die in theſe ſins, you are as ſure to damned, as you are to die, *John* 8 24. there Chriſt threatned the Phariſees, that they ſhould die in their ſins, which is the moſt fearful kind of death that can be: We account hanging a dogs death, pining a moſt painful death, or to die in a ſtinking dungeon a miſerable death, and ſo they be, yet one may die any of theſe wayes and his ſoul be ſaved, but they that die in their ſins cannot be ſaved, for they die out of Gods favour, they die enemies to God.

3. I told you in the third place, that Chriſt waſheth us with the merit of his precious bloud; This Uſe ſtill ſerves to reprove ſuch as never ſeek to have themſelves waſht with it, but ſtill lie under the guilt of ſin, they content themſelves with a little overly knowledge of Chriſt, and with a bare hiſtorical faith, but they never apply Chriſts merits to their ſoules for juſtification; their conſciences are extreamly defiled, they are more full of filthy luſts than a Serpent is of poyſon; the Papiſts teach, that a Chriſtiã may merit heaven by good works, ſo they offer

horrible indignity to Christ precious merits, and many carnal Protestants follow them, thinking they can addle heaven by their good deeds and good meaning, but all this while they endeavour not to be found in Christ, that they may be clothed with his righteousnes; at their death, and at the end of the world, they will find their sins the heaviest burthen they ever bare, and then for ever will they be ashamed of their ugly lusts and filthy sins, which were never washt away with Christs bloud.

4. I told you in the fourth place, that Christ washeth us with the saving graces of his holy Spirit: This Use still serves to reprove such as were never thus washed; too many loose and prophane people, who have not so much as a form of godlines, these hate and deride holines, they beleive not those places, *Psalm* 9. 17. *The wicked shall be turned into hell, and all the Nations that forget God*: Hebr. 12. 14. *Without holines no man shall see the Lord*: but they shall find these places true, when they find these judgements threatned executed upon them; too many be there, who rest in bare civil honesty and in some outward form of holines, but are as dead in sins and trespasses as the other sort be; if there were as many people upon earth

earth naturally dead, as there be spiritually dead, it would be very sad, fearful and doleful; you may hear them wish for grace, but they take no paines for it, their hearts rise against such as are gracious, when they be in health, though in sickness they desire to die the death of the righteous; its very sad to see how long many have lived graceless under excellent meanes of grace; if a man falls into a swound, and we pour *Aqua vitæ* into him, we rub him, and use meanes to recover him, but we perceive in him no heat, sense, nor motion, we conclude he is dead, the like we may say of very many, who have been long rubb'd and stirred by powerful preaching, but there appears in them no motion towards holiness, no warmth of love to Christ and his image, no sense of grace, but coldness in their hearts and lives, doubtless these men are dead, having no life of God in them.

5. I told you in the fift place, that Christ washeth us by gentle corrections and trials sanctified to us: This Use still serves to reprove such as be nothing bettered by afflictions, many crosses hath God laid upon them to humble and reform them, but they, like wicked King *Ahaz*, sin more in their affliction, 2 *Chron.* 28. 22. *Jerem.* 5. 3. he com-

complains of the Jews for their perverſeneſs; *O Lord, are not thine eyes upon the truth? thou haſt ſtricken them, but they have not greived, thou haſt conſumed them, but they have refuſed to receive correction, they have made their faces harder than a rock, they have refuſed to return.* In *Amos* the fourth chapter, God by him complained of the Jewes, how he had many wayes afflicted them, *Yet ye have not returned unto me, ſaith the Lord*: To many plunge themſelves deeper into wickedneſs when Gods hand is upon them, they are incorrigible, and grow more obſtinate, proud, prophane, worldly minded, and malitious againſt the truth; to ſuch, leſſer croſſes will prove the beginning of ſorrows; thou canſt complain of bitter troubles and ſmarting miſeries thou haſt ſuffered, but what change have they wrought in thy heart and life? have they made thee more fearful to offend God, and more ſtudious and careful to pleaſe him? then thou art in a bleſſed condition if it be ſo; but if thou beeſt more hardened in ſin by afflictions, then know to thy terrour, that the worſt is behind; *Hoſea* 5. 12. God threatens to be unto *Ephraim* as a moth, and to the houſe of *Judah* as rottenneſs; that is, he would try them with leſſer afflictions, and waſt them by degrees; but if thoſe did them

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no good, he threatens verse 14. *For I will be unto* Ephraim *as a lion, and as a young lion to the house of* Judah, *I, even I will tear and go away; I will take away, and none shall rescue him:* that is, he would come with more fearfull and terrible judgements to destroy them, forbearance is no forgiveness, though God have leadē heels, yet he hath iron hands, easie warnings neglected ever end in destruction; you that have been oftentimes crusht and prest with heavy crosses, yet you are nothing better, but wax worse and worse, your judgement lingers not, your damnation slumbers not.

Use. 2. For comfort: I told you in the first place, that Christ washeth us with the Sacrament of Baptisme: This Use serves for singular consolation to all that be thus washed, you are happy, and have cause to rejoyce: for,

1. First you were baptized into Christ his death, *Rom.* 6. 3,4. you are buried with Christ by baptisme into death, your old man is crucified with him, that the body of sin might be destroyed, that henceforth you should not serve sin; now his death will destroy your corruptions, as Irish earth kils venomeous creatures applied to it; sin may dwell in you, but it shall not have dominion over you, it

troubles you like a tyrant, but it ſhall never be laid to your charge; you by faith applying Chriſts death to your ſoules, ſhall find your corruptions weaker, and your hearts riſing againſt them; as *Davids* houſe waxed ſtronger and *Sauls* houſe weaker, ſo ſhall grace grow ſtronger and ſin weaker in you.

2. You are planted together with Chriſt in the likeneſs of his reſurrection, that ye may walk in newneſs of life; you live above others, in a farre more excellent way than they do, bleſſed are you that ever you were born, but chiefly that you were born again; you are more excellent than your carnal neighbours, you are ſuch, of whom the world is not worthy, you are precious in the eyes of Jehovah, and he will honour you for ever, your life is gracious, and your death ſhall be glorious.

3. You ſhall have the anſwer of a good conſcience toward God by the reſurrection of Jeſus Chriſt, 1 *Pet.* 3. 21. *The like figure whereunto even baptiſme doth alſo now ſave us, not the putting away of the filth of the fleſh, but the anſwer of a good conſcience*, &c. Here *Peter* hath reſpect to that cuſtome which was uſed in the baptiſme of thoſe who were of age, the perſon baptizing asked the perſon to be baptized,

baptized, *Whether he beleived*? and he answered, *I beleive*, &c. hence by the answer of a good conscience, we may understand that unfained faith, whereof they made confession at their baptisme, and whereby their consciences were purified, and whereby they received remission of their sinnes, testified by Christs resurrection from the dead; also we may understand that covenant whereinto they entred at their baptisme, the embracing whereof they testified by their unfained confession of their faith; this benefit you shall receive by baptisme, by applying unto your soules the power of Christs resurrection, your consciences shall be both quieted and assured of pardon and favour, and is thereupon enabled to treat for, and expect mercy from God, and reconciliation with him, and so the faithful soul, in the confidence hereof, boldly questioneth with God about his favour reconciled unto him by Christs death, and testified by his resurrection, saying, hath not Christ reconciled thy favour unto us by his death to endure for ever? certainly it is so, for his resurrection doth testifie it, seeing that unless he had made a perfect expiation of our sins by his death, and reconciled thy favour unto us, he could not have risen again to life and heavenly glory.

2 I told you in the ſecond place, that Chriſt waſheth us with his ſacred Word: This Uſe ſtill ſerves to comfort all ſuch as are waſhed it by, theſe benefits thou ſhalt enjoy by it.

1. You ſhall ask what you will (if it be according to Gods will, and for his glory) and it ſhall be done unto you, *John* 15. 7. which is an high priviledge; prayer is the wing of the ſoul, wherewith it flies up to heaven to Chriſt, it peirceth the clouds, it is a corner of heaven to a gracious ſoul, it hath a kind of omnipotency in it, it is the key of heaven gates to unlock them; this is a ſign of Gods great favour to you, when he graciouſly heares and grants your ſuits; its a ſure ſign of an upright heart hating all ſin, *Pſalm* 66. 18. *If I regard iniquity in my heart the Lord will not hear me*: verſe 19. *But verily God hath heard me*: therefore he might ſafely conclude, he regarded not iniquity in his heart: friends will ſay to one another, you ſhall prevail with me ſooner than others ſhall: I will do more for you than for others, doubtleſs its a ſign you are good friends when you find good hearing and granting your prayers; ſo our Saviour cals them friends, *John* 15. 14, 15.

2. You ſhall abide in the love of God, *John*

John 15.10 *If ye keep my commandements, ye ſhall abide in my love, even as I have kept my Fathers commdements, and abide in his love*: what greater happineſs can you deſire in this world? you need not fear the malice and fury of devils and wicked men, you need not fear famine, ſword peſtilence, poverty, nor death it ſelf, whileſt you abide in the love of God; his loving kindneſs will be better to you than life, for in his love is life, yea, it is better than wine, his love will make every thing work together for your good, it will ſweeten croſſes and want to you; what if you looſe your outward eſtate, your liberty, your favour with the world, yea, your bodily life for Chriſt, yet your continuing in Gods love will make amends for all, it will repair your loſſes, renew your comforts, eſtabliſh your hearts in grace, and promote you to glory; you cannot be in a better condition, than to abide in the love of God.

3. Chriſt will preſent you glorious to God, *Epheſ.* 5. 26, 27. *That he might ſanctifie and cleanſe it, with the waſhing of water, by the Word: that he might preſent it to himſelf a glorious Church, not having ſpot, or wrinkle or any ſuch thing; but that it ſhould be holy and without blemiſh*: as if he had ſaid, that he might ſanctifie and cleanſe it by his holy

holy Spirit working in us, by his Word, and by his Sacrament of baptisme, as the meanes thereof, that he might present it to himself a glorious Church, &c. Christ presents his Church to God at three several times.

The first time was, when he was upon the crosse, 1 *Peter* 2. 24. *Who his own self bare our sins in his own body on the tree*, &c. for he died for all the elect, and the Lord laid upon him the iniquities of them all: the merit of his bloud then shed, and the power of his death extends to all the elect from the beginning of the world to the end of it, and God looks upon them washt with that bloud, and reconciled to himself by his death.

The second time is from his death to the end of the world, now he is interceding in heaven, *Rom.* 8. 34. *Who also maketh intercession for us*: Christ is our intercessour foure wayes:

1. By appearing for us in the sight of God, *Hebr.* 9. 24. he is gone before us to prepare a place for us, *John* 14. 2. and *Hebr.* 6. 20. *Whether the fore-runner is for us entred, even Jesus*, &c.

2. By the force of his sacrifice once offered to make full satisfaction to Gods justice; *Hebr.* 10 12, 14. Christ presents his merits as a publick satisfaction for the debt of sin, and

and as a publike price for the purchaſe of glory, for the juſtice of God was not to be intreated or pacified without a ſatisfaction, and therefore where Chriſt is called an Advocate, he is called a propitiation too, 1 *John* 2. 1, 2. becauſe he intercedes for us in the right and vertue of the price which he payed, for the Lord ſpared not his Son, *Rom.* 8. 32 but dealt in the full rigour of his juſtice with him.

3. By his conſtant will, that for the merit of that ſacrifice, God would be pacified towards the elect, *Hebr.* 10. 10. *John* 17. 24.

4. By the aſſent and agreement of the Father reſting in this will of his Son for us, *John* 11. 42 *Math.* 17. 5.

The third time is at the day of judgement, when he will ſay, *Behold I, and the children which thou haſt given me*; then the dead in Chriſt ſhall riſe firſt, then we which are alive and remain ſhall be caught up together with them in the clouds, to meet the Lord in the air, and ſo ſhall we ever be with the Lord; then Chriſt will ſay to his true Members, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you, from the foundation of the world*: then ſhall true Chriſtians have boldneſs in the day of judgement, 1 *John* 4. 17. *becauſe as he is ſo are we in this world*: that

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is, our hearts tell us, that we desire to be every way conformable to his will, labouring towards that holiness and perfection which is in him; we are as Christ was in this world, when by the mortification of our sins we represent Christ dying for us, and by true brotherly love we come as neer to him as we can.

3. I told you in the third place, that Christ washeth us with his precious bloud: This Use still serves to comfort all that be so washed; these blessed priviledges belong to you:

First, its a sure sign that Jesus Christ hath loved you, *Revel.* 1. 5. *Unto him that hath loved us, and washed us in his own bloud*: If he had not loved thee, he would not have washt thee; this is thy great honour and comfort, to be beloved of him; it is a true proverb, he is rich whom God loves, and poor who God hates; the love of Christ is better than wine, its the ground of all other comforts, thou needest not fear the malice of devils, and wicked men, for the love of Christ can do more for thee, than their malice can do against thee, devils are mighty, wicked men are mighty, and sinnes are mighty, but Christ is Almighty, for he is God over all blessed for ever, neither can any thing separate thee

thee from his love, *Romans* 8. laſt.

2. A ſecond priviledge is, thou art a ſpiritual King and a Prieſt, *Revel.* 1. 6. *And hath made us Kings and Prieſts unto God and his Father*: that is, as he redeemed us by his bloud, ſo he hath regenerated us by his Spirit, 1 *John* 5. 6. and made us Kings to rule over the devil, the world and the fleſh, and prieſts to offer up to God the perſonal ſacrifice of our ſelves, *Rom.* 12. 1. the verbal ſacrifice of praiſe, and reall ſacrifice of almes, *Hebr.* 13. 15, 16. what though thy outward eſtate be mean and low, thou art nothing ſet by, yet thou art honourable, becauſe thou art precious in Gods ſight, *Eccleſ.* 10. 7. *I have ſeen ſervants upon horſes, and Princes walking as ſervants upon the earth*; yet they are Princes ſtill, for the righteous, though he be low and contemned, is better than his rich neighbour that is wicked and leud, though the world look upon thee with ſcorn and hatred, yet God and his glorious Angels behold thee with delight, for *the Lord takes pleaſure in them that fear him, in thoſe that hope in his mercy*, Pſalm 147. 11.

3. A third priviledge is, thou ſhalt ſerve and glorifie God in an acceptable manner, *Hebr.* 9. 14. *How much more ſhall the bloud of Chriſt, who through the eternall Spirit* (that is his

his Godhead) *offered himself without spot to God, purge your consciences from dead works to serve the living God?* namely, in an acceptable manner: *Revel.* 7. 14, 15. *These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lambe: therefore are they before the throne of God, and serve him day and night in his Temple; and he that sitteth on the throne shall dwell among them*: that as the waters of the Sea, though they be salt and brackish in their own nature, yet by running through the veines of the earth loose their brackishnes, and become pure and sweet; so though our service we perform to God be weak and polluted with sin, yet being presented through the intercession of Christ, and perfumed with his merit, it becomes pleasant and acceptable to God; and that as *David* loved lame *Mephibosheth* for *Jonathans* sake, even so will God take in good part thy weak service for Christs sake.

4. I told you in the fourth place, that Christ washeth us with the saving grace of the holy Ghost: This Use still serves to comfort all such whom he hath thus washed.

For first, he will give thee a new and a tender heart, *Ezek.* 36. 25, 26. *Then will I sprinkle clean water upon you, and ye shall be clean,*

clean from all your filthineſs, and from all your idols will I cleanſe you: a new heart alſo will I give you, and a new ſpirit will I put within you; and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh: This is an excellent fruit of his ſpiritual waſhing you; it is a greater bleſſing than a houſe full of gold: *David* earneſtly deſired God to create a clean heart in him: happy for ever art thou that haſt a tender heart, for thy ſervice performed to God will be pleaſing to him, thou art freed from the dominion and damnation of ſin, thou art more fearful to offend God, and more careful to pleaſe him than others.

2. Now thou ſhalt be able to walk in Gods wayes, and to keep his Statutes; verſe 27. *And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgements, and do them*: This is a great happineſs, for *the wayes of the Lord are right, and the juſt ſhall walk in them, but the tranſgreſſours ſhall fall therein*, Hoſea 14. 9. and bleſſed is every one that feareth the Lord, that walketh in his wayes, for theſe are wayes of pleaſantneſs, and paths of peace; carnal people know not theſe wayes, neither can they walk in them, but God hath given thee life to walk in them without wearineſs

and fainting, for the way of the Lord is ſtrength to the upright; now thou walkeſt with God, and to God thou ſhalt go at thy latter end.

3. God will be thy God, and will bleſs thee, *Ezek.* 36. 28, 29. *And ye ſhall dwell in the land that I gave to your fathers, and ye ſhall be my people, and I will be your God: I will alſo ſave you from all your uncleannesſes, and I will call for the corn, and will increaſe it, and lay no famine upon you.* He is God Almighty, and can do more for you than you can ask or think; he is God infinitely merciful and pittiful, and therefore will do more for you, than any enemy can do againſt you: if you have him to be your God, what can you deſire more? he is the God of all grace, mercy and glory, all happineſs is in him, he is the fountain of all bleſſedneſs, happy is that people that is in ſuch a caſe, happy is that people whoſe God is the Lord.

5. I told you in the fifth place, that Chriſt waſheth us by gentle corrections ſanctified to us: This Uſe ſtill ſerves to comfort all that be cleanſed by afflictions ſanctified to them.

For firſt, Chriſt will keep thee ſafe in the midſt of great calamities and dangers; thou ſhalt be *mediis tranquillus in undis*: Job 5. 20,

20, 21, 22. *In famine he ſhall redeem thee from death, and in war from the power of the ſword: thou ſhalt be hid from the ſcourge of the tongue, neither ſhalt thou be afraid of deſtruction when it cometh: at deſtruction and famine thou ſhalt laugh; neither ſhalt thou be afraid of the beaſts of the earth*: He will ſhew his power moſt, in preſerving thee when thou art expoſed to extream calamities; as he kept the Iſraelites at the red ſea, the three Children in the fiery furnace, *Daniel* in the Lions den; and though Chriſt works not miracles ordinarily now, yet he can preſerve thee by ordinary means, as well as by miraculous meanes; let the meanes be what it will be, yet thou haſt the ſame almighty power and fidelity of Chriſt to ſave thee.

2. Thou ſhalt have peace with his creatures, *Job* 5. 23. *For thou ſhalt be in league with the ſtones of the field, and the beaſts of the field ſhall be at peace with thee*: that is, all creatures, who are ingaged in the quarrels of their Maker, ſhall now ſtand in good terms with thee, and joyn together to thy uſe and ſervice; the bleſſed Angels have a charge too keep thee in all thy wayes, *Pſalm* 91. ſo they delivered *Lot* out of *Sodom*, and *Peter* out of priſon, they ſaved *Jacob* from *Eſau*; *The ſtarres in their courſes fought againſt*

Sisera, and helped *Deborah* and *Barak*, *Judges* 4, and 5. the waters of the red Sea gave way to the Israelites to passe over safely: now you are at peace with the master of the family, all his servants shall be at your service.

3. *Thou shalt know that thy tabernacle shall be in peace, and thou shalt visit thy habitation and shalt not sin*, *Job* 5. 24. that is, thy family shall live peaceably with thee, and one with another, all thine shall be safe, and all thou hast shall prosper; thou shalt look into the state of thy family, requiring an account of thy children and servants, how they have carried themselves, and how things committed to them prosper; and thou shalt not be deceived of thine expectation, but shalt find things as thou thinkest, and as thou wouldest have it, and that thine have been faithful, and thy affairs prosperous.

4. *Thou shalt know also, that thy seed shall be great, and thine off-spring as the grass of the earth*, *Job* 5. 25. that is, thou shalt live to see thy childrens children, and shalt leave a great posterity behind thee like the grass on the earth, for a good man being in covenant with God, leaves Gods blessing for a legacy to his children, when wicked men leave Gods curse to theirs.

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5. *Thou ſhalt come to thy grave in a full age, like as a ſhock of corn cometh in in his ſeaſon*: that is, as full ripe corn is made into ſhocks, and carried into the barn, ſo thou ſhalt die in peace, and ſhalt not be as wicked men, cut off in their ſins, thy laſt day ſhall be thy beſt day, and the day of thy death will be better than the day of thy birth; whoſoever cloſeth thy bodily eyes at thy diſſolution, the eye of thy ſoul ſhall ſee Chriſt in his glory; whoſoever bears thy body to burial, the bleſſed Angels ſhall bear thy ſoul to heaven.

Uſe. 3. For direction. I told you in the firſt place, that Chriſt waſheth us by baptiſme: This Uſe ſerves to direct us how to get our ſoules waſht by baptiſme.

Firſt, remember what a ſolemn promiſe we made in our baptiſme, and how often we break it; this will be a good meanes to humble us, and to make us more carefull to keep our covenant.

2. Repent for the frequent breach of it, elſe it will lie very heavy upon your conſciences at the hour of death, we would be aſhamed to break our peace ſo often with man, as we have done with God; let Gods faithfulneſs to us make us be aſhamed of our perfidiouſneſs to him.

3. Labour to feel the efficacy of your baptiſme, by faith in Chriſt indeavour to feel corruption mortified through the power of Chriſts death, and your ſoul quickened with grace through the ſpiritual efficacy of his reſurrection, then you put on Chriſt to your eternal comfort.

2. I told you in the ſecond place, that Chriſt waſheth us by his Word: This Uſe ſtill ſerves to direct us how to get our ſoules waſht by it.

Firſt, We muſt hide it in our hearts, *Pſalm* 119. 11. *Thy word have I hid in my heart, that I might not ſin againſt thee*: and when it cleanſeth thy heart, which is the fountain, then it will cleanſe thy words and actions ſtreaming from it.

2. Hear it with a purpoſe to practiſe it, *Pſalm* 119. 33. *Teach me, O Lord, the way of thy ſtatutes, and I ſhall keep it unto the end*: verſe 34. *Give me underſtanding, and I ſhall keep thy law, yea, I ſhall obſerve it with my whole heart*: what good will the beſt meat do to an hungry man if he eat it not? Or what good will an excellent plaiſter do to a wounded man if he apply it not? So what is a man better for hearing and reading Gods Word if he do it not? *Micah* 2. 7. *Do not my words good to him that walketh uprightly?*

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but if he walk not uprightly, they are not like to do him good.

3. Make uſe of it upon all occaſions, then as Chriſt ſaid, *John* 15. 3. ye ſhall be clean through the word ſpoken to you: obey the precepts of it, apply the promiſes, and ſtand in awe of the threatenings, that your profiting may appear to all: live by the rules of it, walk in the light of it, that you may be ſuch as God would have you.

3. I told you in the third place, that Chriſt waſheth us by the merit of his precious bloud: This Uſe ſtill ſerves to direct us how to get our ſoules waſhed by it; that muſt be by faith, *Rom.* 3. 25. *Whom God hath ſet forth to be a propitiation through faith in his bloud, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God.* We read in the New Teſtament, how our bleſſed Saviour healed many that beleived in him; there is mighty efficacy in a true lively faith, to cleanſe the ſoul by applying the merit and efficacy of Chriſts bloud; beleive ſtedfaſtly in the Lord Jeſus with all your heart, and you ſhall find the ſtrength of ſin dying in you.

4. I told you in the fourth place, that Chriſt waſheth us with the ſaving graces of his holy Spirit: This Uſe ſtill ſerves to direct

us how to get our ſoules thus waſhed.

Firſt, Get a clear ſight of the worth and neceſſity of them, then you will pray to Chriſt with *Peter, Lord, waſh not my feet onely, but alſo my hands and my head*: there is no deſire of a thing unknown; grace is ſo exceedingly ſweet and lovely, that the ſpiritual ſight of it will ſet the heart a longing after it.

2. Hunger and thirſt exceeding fervently after grace, and you ſhall be ſatisfied and waſhed: Chriſt is very bountiful of his bleſſings now he is in glory; for *Revel.* 22. 17. he freely invites us, *And let every one that is a thirſt, come; and whoſoever will, let him take the waters of life freely*: The more you thirſt after theſe living waters, the faſter will they flow into you.

3. Labour to grow in theſe graces, that you may be perfect as your heavenly Father is perfect, and holy, as he that calleth you is holy; think not that a ſtock of grace at your converſion, without daily growth, will bear you out to your latter end, as many in their youth provide worldly riches enough to maintain them in their old age; you muſt be alwayes adding to your ſtock; if a child were no bigger at twenty yeares old than when its new born, how could it help it ſelf? how could

could it maintain it ſelf? defend it ſelf a-gainſt dangers? ſo if you grow no better after the receit of Gods abundant mercies, and in particular, under the plentiful meanes of grace, how will you be able to ſerve, pleaſe and glorifie God? how will you be able to ſuffer for Chriſt? to work out your ſalvation with fear and trembling? therefore grow in grace, and then you ſhall be more clean from iniquity.

5. I told you in the fifth place, that Chriſt waſheth us by afflictions ſanctified to us. This Uſe ſtill ſerves to direct us how to get our ſelves waſhed by them.

Firſt, Labour to know the right cauſe of them; this courſe is preſcribed in *Lamen.* 3. 39, 40. *Wherefore doth a living man complain, a man for the puniſhment of his ſins? Let us ſearch and try our wayes, and turn again to the Lord*: that is, let us not repine at Gods hand in correcting us, but let us ſearch and try our wayes to find out our ſins; our perſonal and particular failings, which provoked God to afflict us; this courſe if we take, we may find cauſe enough in our ſelves to juſtifie Gods righteous hand in afflicting us.

2. Let afflictions drive thee to repentance, to make thee a partaker of Gods holineſs, *Hebr.* 12. 10. *But he for our profit, that*

we

we might be partakers of his holineſs: then they are ſanctified to thee, and will tend to the health of thy ſoul, as phyſick that works kindly proves healthful to the body: let croſſes make thee more penitent, more holy, more heavenly, more upright, then it will be comfortable to thee in thy latter end.

3. Pour out earneſt prayers, and hearty ſuites to God in miſeries: this courſe Gods people took formerly, *Iſaiah* 26. 16. *Lord, in trouble they have viſited thee; they poured out a prayer when thy chaſtening was upon them:* pray to our Redeemer to be with thee in all afflictions, never to leave thee to thine own weakneſs, nor to the will of thine enemies; beſeech him to mitigate thy miſeries, to ſanctifie them to thee, to cauſe them to yeild thee the peaceable fruit of righteouſneſs, to teach thee to make an holy uſe of them, and to give thee a gracious iſſue out of them in his good time, then you may ſay as *Pſalm* 49. 5. *Wherefore ſhould I fear in the days of evill, when the iniquity of my heels ſhall compaſſe me about?*

Some may object, *What, is there not cauſe to fear, when the iniquities of our heeles compaſs us about?*

But I anſwer: That the word in the original עֲקֵבַי which is tranſlated heels, may ſignifie

nifie ſupplanters, and is read interrogatively, thus, ſhall the iniquity or malice of my enemies compaſs me about? ſhall they have their will upon me? his meaning is, they ſhall not; and the words following in verſes 6, 7. favour this ſenſe. Uſe all theſe meanes to be waſhed from your iniquities, that you may have part with Chriſt; let the world plod, carke and care for profit, pleaſure and preferment (the worldly mans Trinity) as ever you hope and deſire to ſee the face of Chriſt to your comfort, and to live with him eternally, I beſeech you now and ever to think of theſe things, for if Chriſt waſh you not, you have no part with him.

SER-

SERMON IV.

Text, PSALM. 4. 3.

But know that the Lord hath ſet apart him that is godly for himſelf.

THis Pſalm was penned by *David*, as the title prefixed ſhewes, and was by him commmitted to the cheif Muſitian on *Neginoth*, to be ſung in the publike ſervice at the Tabernacle, and afterwards at the Temple; for among them that were appointed to ſing the Pſalmes, and to play on the Inſtruments, one was appointed cheif, to ſet the tune, and to begin, who had the charge, becauſe he was moſt excellent, as you may ſee in 1 *Chron.* 15.

21.

21. and 23. 4. for the word *Neginoth*, the godly and learned lights of the Church, underſtand it to be meant of muſical inſtruments, and in particular, of ſtringed inſtruments, which were played on with the hand onely, as Harps and Cymbals, *Nehiloth* were wind inſtruments; in thoſe dayes the prieſts and Levites uſed divers muſical inſtruments in Gods worſhip, and that onely in the Temple at *Jeruſalem*, (not in the Countrey Synagogues) both to cheer up, and to ſtir up the attention and affection of the hearers to the duties then in hand, and to typifie the ſweet ſpiritual melody and comfort Chriſtians ſhall have by Chriſt and his glorious Goſpel now in the New Teſtament; therefore thoſe muſical inſtruments in Gods worſhip, were part of the ceremonial Law, (being uſed in the Temple, which was a type of Chriſts body, *John* 2. 19, 20. 21.) and therefore ought not to be uſed in the Goſpel-worſhip now adayes, becauſe the ceremonial Law was aboliſhed by Chriſt, therefore we muſt not revive it; alſo becauſe the Primitive Church never uſed ſuch muſick in Gods worſhip. *Auſtin* conceives that *David* penned all the Pſalms, but that is not like; thoſe Pſalms which he made have his name prefixed in their title, yet ſome Pſalms which have

no

no titles prefixed, were made by *David*, as the ninety fifth Psalm, verse 7, 8. compared with *Hebr.* 4. 7. where its proved, that *David* made that psalm, and its probable he made more Psalms that want titles prefixed. The Psalms are not placed in order as they were made, but as they were found by *Ezra* the Scribe, after the Jews returned from the Babylonian captivity: the 72. *Psalm* verse 20. saith, *The prayers of* David *the Son of* Jesse *are ended*: that was the last Psalm that *David* made, but was there placed as it was found: the 144 Psalm (as the learned conceive, and probably) was the first Psalm that *David* made, to praise God after he returned from the slaughter of *Goliah*, though it be placed towards the latter end of the Psalmes, for it was placed there, as it was found, not when it was made. This Psalm (as some conceive) was made by *David*, when he prayed for deliverance from *Saul*, when he and his Army had almost compassed *David* in the wilderness of *Maon*, 1 *Sam.* 23. 25. 26. the purpose of *David* in this *Psalm* was, to shew his confidence in God for safety, when his enemies troubled him; and this confidence he shewed by three effects.

1. By a general deprecation of the danger which was near him, verse 1.

2. By

2. By a grave expoſtulation with, and inſtruction of his enemies, ver. 2, 3, 4, 5.

3. By a ſolemn profeſſion of his dependance on God alone, ver. 6, 7, 8.

In his ſpeech to his enemies are the words of my Text, which are a reaſon moving them to deſiſt from their purpoſe of abuſing *David*, and turning his glory into ſhame, verſe 2. as if he had ſaid, O ye proud enemies, that pride your ſelves in the favour and countenance of *Saul*, how long will ye vainly indeavour to diſappoint that glory, that regal dignity, which God hath by his Prophet forepromiſed unto me? which reaſon is drawn from the cauſe of that glory which they oppoſed, which was Gods decree, whereby this dignity was conferred on *David*: in which words are:

1. An Admonition, *But know.*

2. A Propoſition, having the nature of a Promiſe, *That the Lord hath ſet apart him that is godly for himſelf*: Hence obſerve.

Doct. *That God hath ſet every godly man apart for himſelf*: 2 *Tim* 2. 21. If a man therefore purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified and meet for the Maſters uſe, and prepared unto every good work. 1 *Pet.* 2. 9.

2. 9. But ye are a choſen Generation, a royal Prieſthood, an holy Nation, a peculiar People, &c.

Reaſ. Becauſe every godly man is a god-like man, he hath part of God in him, the heavens declare the glory of God, and the firmament ſhew his handy work, but every godly man ſhewes forth the vertues of him that called him out of darkneſs to marvellous light; he ſhines with the beames of Gods Spirit, and is a partaker of the divine nature, therefore he followes God as a dear child: Parents by nature beget children like themſelves, much more will God by regeneration make his children like himſelf: a godly man reſembles his heavenly Father, for where God loves, he loves, where God hates, he hates: Nature cannot ſtamp Gods image upon him, for he is a heaven-born Creature.

2. Becauſe every godly man ſets his heart upon God, the ſtream of his affections runs to him, his heart opens to him, as the Marigold to the Sun: in what condition ſoever he is, his heart is ſtill with God, and he cries with the Prophet, *Pſalm* 73. *Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee:* proſperity drawes him

him not, adversity drives him not from God, he is no vassall to sin, Satan, or the world.

3. Because a godly man indeavours to do every thing that God commands him, according to his knowledge and abillity, he makes Gods will the rule of his, and his word the rule of his life: God puts every godly man into a general and particular calling, and teacheth him how to behave himself in these callings; this makes him a man after Gods own heart, as *David* for this cause was so called, *Acts* 13.22.

4. Because every godly man is Gods factour, he lies ligier for God, as Merchants have their factors beyond sea, to lie ligier for them, to truck and barter for them, so doth every godly man for God, he trades for him all he can, *Rom.* 14. 8. *For whether we live, we live unto the Lord: and whether we die, we die unto the Lord*: phillip. 1.21. *For to me to live is Christ, and to die is gain*: that is, the end and scope of my life is to honour and exalt Christ.

5. Because a godly man is best fitted and prepared for Gods work and service; he is one of Gods peculiar people, *zealous of good works*, *Titus* 2. 14. Gods work is a pure and cleanly work, and should be done with pure

hearts and clean hands; in the time of Moses Law, the Priests onely might offer sacrifice, and before they did it they might wash their bodies: so a godly man is washt with the blood of Christ, and the grace of the holy Ghost, by vertue whereof he is the fittest to do Gods work: it is not for slovenly clowns to wait upon great men, the work of the devil is filthy, nasty and beastly, wicked men delight in it, and are the fittest for it.

6. Because onely the heart of a godly man will bow and bend to Gods work; it is a work requiring much labour and self-denial; one must stoop low to take up this burden: he that loves God truly, loves him with all his heart and strength, onely the godly man doth this: he that serves God truly, is fervent in spirit, serving the Lord, onely the godly man doth this: he that keeps Gods Commandements aright, hath respect to all his Commandements, and Gods Commandements are not grievous to him, onely the godly man doth this. The Jews say, there be three hundred sixty five negative precepts in the Law, according to the number of dayes in the year; and two hundred forty eight affirmative commanding precepts, according to the number of bones in a mans body;

whereby they would ſignifie, that we muſt no day do thoſe things which God hath forbidden; and that with all the bones and members of our body we muſt do all thoſe things which God hath commanded, onely the godly man endeavours and deſires to do this.

7. Becauſe God can truſt none but the godly man, for the godly man is the faithful man; let an hypocrite have excellent parts of knowledge, he will ſet up himſelf, and ſeek his own ends, as the Phariſees, *Mat.* 6. gave almes, prayed and faſted, but did all to be ſeen of men; like an idle unfaithful ſervant, that works one hour for his maſter, and two for himſelf: but the godly man reſolves to defend Gods cauſe to the utmoſt of his power, and to bring all the glory he can to God: *Numb.* 12. 7. *Moſes* was ſaid to be faithful in all Gods houſe, the Martyrs would not for fear or favour of the world betray Gods cauſe, but parted with their lives, liberties and eſtates to glorifie Jeſus Chriſt.

8. Becauſe none will doe Gods work ſo well as the godly man, none have ſo much care to pleaſe God as he; hypocrites ſlubber over the Lords work; in prayer they draw near to God with their lips, but their hearts

are far from him; when they hear his Word, their hearts goe after their covetousnes; in receiving the Lords Supper, they discern not the Lords body, but receive onely the outward signs: but a godly man prayes in prayer as *Elias* did, *James* 5 17. προσευχῇ προσεύξατο; his heart is fixed with *David*, trusting in the Lord: in hearing the Word, his heart burnes with holy zeal in him, he will be careful and studious both to hear the Word and do it: in receiving the Lords Supper, he will examine himself before he eat of that bread and drink of that cup: he will doe Gods work according to Gods will.

Use. The Uses I shall spin out of the Reasons: the first reason is, Because every godly man is a god-like man: the first Use springing out of this Reason, will be for consolation to all that be truly godly; its ground of great comfort to thee that thou art like to God; now thou mayest be assured of Gods dear love, that he hath loved thee with an everlasting love, which is better than life: likenes is the cause of love, this godlinesis an infallible fruit of thine election, and once elected, alwayes beloved: as earthly parents most affect those children which resemble them most, so will thy heavenly Father exceedingly love thee for being so like to him; the

the world derides and hates thee for godlineſs, but be not dejected, for godlineſs will be thine eternal honour and comfort.

2. It may ſerve for admonition; take heed of deſpiſing any man for being like to God, for in deſpiſing him for godlineſs you deſpiſe God, becauſe godlineſs is his image.

Many excuſe themſelves, and ſay, they hate not a godly man for his godlineſs, but for his hypocriſie.

I anſwer: 1. Why doeſt thou not hate hypocriſie in thy ſelf, and in others, who make no ſhew of godlineſs, but live in hypocriſie, and openly declare it?

2. Godlineſs with ſome hypocriſie is better than hypocriſie without any godlineſs at all; as corn with chaffe is better than chaffe without corn; gold with droſs is better than droſs without gold; you have more reaſon to love and honour them for their godlineſs, than to hate them for hypocriſie, becauſe they hate hypocriſie and ſtrive againſt it, but they love godlineſs, and labour to grow in it.

3. It may ſerve to exhort you all to endeavour to be like to God in godlineſs both in heart and life.

Conſider 1. what an honour it will be to you, it will make your memories bleſſed,

when the names of the wicked ſhall rot: very honourable and precious to this day are the names of *Abraham* for faith, *Moſes* for meekneſs, *Joſeph* for chaſtity, *Job* for patience, *David* for zeal, *Daniel* for integrity of life, *Paul* for love to Chriſt, *Peter* and *Magdalen* for godly ſorrow.

2. Conſider what a comfort it will be to your conſciences, when you follow God as dear children, ſo that God is in you of a truth: it was a greater comfort to bleſſed *Hezekiah*, that he had walked before God in truth with a perfect heart, than that he was honourable and wealthy: none have ſo much cauſe to rejoyce and to be of good chear as the godly man, for he is the friend of God, his ſins are pardoned, Chriſt is his treaſure, the holy Ghoſt is his Comforter, and heaven is his inheritance: *Pſalm* 32. 11. *Be glad in the Lord, and rejoyce ye righteous; and ſhout for joy all ye that are upright in heart.*

Uſe 2. I told you the ſecond reaſon was, becauſe every godly man ſets his heart upon God: The Uſes ariſing out of this Reaſon, ſerve, firſt, for information, to let us ſee the reaſon why Gods children enjoy ſuch precious peace of conſcience, and rejoyce with joy unſpeakable and full of glory; namely, becauſe they ſet their hearts on God, and

their

their entire love to him will assure them of his eternal love to them; *Prov.* 8. 17. *I love them that love me*: now this is the principal ground of true peace and joy: worldly favour makes carnal people merry outwardly, and feeds them with vain hopes, it makes them build Castles in the air, and puts them into a fooles paradise; but the assurance of Gods love fills the heart of the upright with such joy as no man can take from them, *John* 16. 22. wicked men may take their lives from them, their estates from them, their liberty from them, but true peace and joy they cannot take from them, for they set their hearts on the God of hope, who fills them with joy and peace.

2. It may inform us one reason why Gods children will not be drawn away from him and his wayes, because their hearts are set upon God, and they account it their best way to draw near to God: all the wealth and honour of *Egypt* could not draw *Moses* from God and his People; the King of *Babylon* with all his power, terrour, and pollicy could not make the three Children worship his Idol, nor restrain *Daniel* from praying to God.

3. It serves to exhort you all to get your hearts fixed on God, let out all your love to

 him

him in as ample a manner as you can, let your love be so hot as many waters cannot never quench it, nor flouds drown it.

To move you to it, consider, first, how infinitely amiable and perfect God is; when you understand, that from everlasting to everlasting he is God, without beginning, mutation and end, strive to love this eternal God: when you consider that God fils heaven and earth, yea, inhabiteth eternity, no place can comprehend his incomprehensible essence, set your selves to love this omni-present God: when you see how easily, powerfully and wisely God made heaven and earth with all things else, strive to love this omnipotent God: when you see how God pitties, releives and succours his people in their misery, and gives them help in their time of need, O set your heartiest love upon this merciful God.

2. Consider how eternally and unchangeably he hath loved thee, *Jerem.* 31. 3. *I have loved thee with an everlasting love*: before thou wast born he loved thee, yea, when thou wast his enemy he loved thee, and he will love thee for ever, nothing in this world, nor in the world to come, shall separate thee from his love.

3. Consider what comfort thou shalt have by

by loving God, 1 *John* 4. 16. *God is love, and he that dwelleth in love, dwelleth in God, and God in him*: happy is that ſoul that hath ſuch a gueſt, for God will make any place a heaven to it: *Prov.* 8. 17. *I love them that love me*: thy true love to him will aſſure thee of his love to thee, which worldly wealth and honour cannot do, *Pſalm* 91. 14. *Becauſe he hath ſet his love upon me, therefore will I deliver him*: God will be thy defence againſt danger, he will be a wall of fire about thee. *Rom.* 8. 28. *And we know that all things work together for good, to them that love God*: nothing ſhall fall out amiſs to thee, but God by his wiſdom and power will give thee an holy comfortable uſe of all mercies, with an holy uſe of, and a comfortable iſſue out of all miſeries.

Uſe. 3 I told you the third Reaſon was, becauſe the godly man indeavours to do every thing that God commands him: The Uſes ſpringing out of this reaſon ſerve, firſt, to inform us, the reaſon why the godly man is a man after Gods own heart, namely, becauſe he ſets himſelf to do all Gods will; for this cauſe *David* was ſo called, *Acts* 13. 22. *I have found* David *the ſon of* Jeſſe, *a man after mine own heart, which ſhall fulfil all my will*, O that every one of us had an heart to do all Gods

Gods will, then we ſhould be ſuch as God would have us to be; a hypocrite doth but ſome part of Gods commands, therefore he is not a man after Gods own heart.

2. It informes us one Reaſon is, why God ſo willingly heares and grants the prayers of his people, that is, becauſe they indeavour to do all Gods commands, 1 *John* 3.22. *And whatſoever we aſk, we receive of him, becauſe we keep his commandement, and do thoſe things which are pleaſing in his ſight:* Humanity teacheth friends to grant one anothers ſuits, when they pleaſe one another, much more will the God of nature, grace and glory, graciouſly anſwer the prayers of his people that ſtudy to pleaſe him.

2. It ſerves to exhort us to endeavour to do all that God requires us to do.

Motives. 1. All his commands are holy, juſt and good, *Rom.* 7. 12. *Prov.* 30 5. *Every word of God is pure*: though carnal nature may cavil againſt ſome of Gods commands becauſe they croſſe it, yet there is no defect in them, but the Law of the Lord is perfect.

2. To do all Gods will is the ready way to proſperity, *Job* 36. 11. *If they obey and ſerve him, they ſhall ſpend their dayes in proſperity, and their yeares in pleaſures*: God is the beſt Maſter to ſerve, his work is the beſt, and his

his pay is the best: And above all Gods commandements, I exhort you all to keep the Lords day holy, because he in the fourth Commandement bids us *remember to keep it holy*. 2. Because in *Isaiah* 58.13,14. he makes it an excellent way of honouring him, and promiseth spiritual and temporal prosperity to such as do it; but if that place be meant of an extraordinary Sabbath, that is, a fast appointed by man, then doubtless the Lord would have us much more keep holy the ordinary Sabbath appointed by God.

If any object, *Col.* 2. 16. *Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath dayes?* verse 17. *which are a shadow of things to come*, &c.

I answer, he meanes, he would not have them observe the Jewish ceremonial Sabbaths of dayes, as the three great feasts, Passover, Pentecost, and Tabernacles, and the feast of blowing the trumpets, and the feast of expiation; he would not have them observe the Sabbath of yeares, which was every seventh year, *Levit.* 25.4,5,6. nor the Sabbath of sevens of years, the Jubile, verse 8, 9,10,11. which returned every fiftieth year, bnt he speaks not here of the Sabbath day that is morall: 1. Because the word is in the plural

plural number, Sabbaths. 2. If he had meant the moral Sabbath, and consequently the Lords day now observed, then it would follow, that it is unlawful to observe the Lords day, now under the Gospel, for an holy Sabbath to God, because he saith, *Let no man judge or condemne you in meat or drink*, &c. where *Paul* shews, that we are delivered from the bondage of the observation as of meats, so now of Sabbaths. But such as oppose the morality of the Sabbath, hold it not unlawful to observe a Sabbath now, but onely indifferent and arbitrary: likewise the Apostles kept the Lords day, *John* 20.19. *Acts* 20.7. 1 *Cor.*16.2. therefore the Sabbath day was mutable from the last day to the first day of the week, and that by the authority and power of Christ, for he is Lord of the Sabbath, and he onely hath power to appoint and change it, which it is like he opened to his Disciples, *Acts* 1.3 or if the Apostles altered it, they did it by authority and direction from him, for Christ promised, *John* 16.13. the Spirit should guide them into all truth, therefore into this truth: the Sabbath was not cerimonial, for the word ceremony comes from חרכו *cherem*, which is a thing consecrated and devoted to God, typifying something to be accomplished in the new Testament;

but

but the Sabbath day was no type of the Lords day: *Paul* ſaid, the Jewiſh Sabbaths were ſhadows, but the body is of Chriſt, *Col.*2.17. or elſe the word ceremony comes παρὰ τὸ εἰς πάρειν μένειν becauſe ceremonies were to indure but for a time, therefore *remember to keep holy the Sabbath day*, now called the Lords day, and God will bleſſe you with great proſperity and comfortable ſucceſs the week following.

Uſe 4. I told you the fourth Reaſon was, becauſe every godly man is Gods factor: the Uſe ariſing out of this Reaſon ſerves to exhort you all to lie ligier for God, be his faithful factors.

Motives. 1. Conſider God hath few godly ſervants in many places, *Pſalm* 12 1. *Help Lord, for the godly man ceaſeth, for the faithful fail from among the children of men*, and where they be wanting Satans followers ſow the tares of errour and impiety: from the dayes of the Prophet *Malachy* until the birth of Chriſt were four hundred and fifty yeares, during which time the Jews had no extraordinary holy Prophet to guide them, then ſprang up the three ſects of Phariſees, Sadduces and Eſſenes.

2. Conſider how many trade for Satan; in moſt places many ſwear oathes, few fear oathes;

oathes; many prophane the Sabbath, few keep it holy; many hate and persecute holiness in Christians, few do love and honour them for it: Christ hath been persecuted three wayes. 1. In his person, when he lived upon earth, we read how his enemies abused him many times. 2. In his name, for three hundred yeares after his ascention, such as bare the name of Christians suffered much misery during the ten persecutions under those bloudy Emperours of *Rome*. 3. For the power of godliness is Christ persecuted in his members, and that is now adayes; for our enemies, Papists and Protestants at large, put on a form of godliness, and would be accounted Christians, but the life of God, the power of godliness, they hate in the righteous, and persecute their persons for it.

3. God gives you gifts of knowledge and grace for this end, to trade for him, imploy your talents diligently for your heavenly Masters honour, and at your death he will say, *Well done, good and faithful servant*, &c.

Use 5. I told you the fift Reason was, because the godly man is best fitted and prepared for Gods work: The Use springing out of this Reason, serve, first, for comfort to the truly godly.

For first, you shall find God ready to save, succour

ſuccour and defend you in time of diſtreſs. *Pſalm* 32. 6. *For this ſhall every one that is godly pray unto thee, in a time when thou mayeſt be found; ſurely in the flouds of great waters they ſhall not come nigh unto him*: and though thine enemies be mighty to wrong thee, yet God is Almighty to protect thee. Three kinds of afflictions Gods children meet with here: firſt, corrections or chaſtiſements which God inflicts upon them for their ſins: next are trials which God inflicteth on them to try the truth of their graces, as he dealt with *Job*: Laſt are perſecutions when God ſuffers wicked men to abuſe them for holineſs, yet God in his wiſdom uſeth theſe three kinds of afflictions to drive them farther from ſin, as *Ionathan* ſhot three Arrows to warn *David* to beware of *Saul*; 1 *Sam.* 20. 20.

2. You have the promiſes of this and a better life: you are heires of them, and they are your portion, *Hebr.* 6. 17. and they are a worthy portion, 1 *Tim* 4 8. *Godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come.*

2. It may ſerve to exhort you all to labour to be fitted for your heavenly Maſters uſe, and prepared to every good work: the way and meanes is in 2 *Tim.* 2. 21. *If a man therefore purge himſelf from this*, &c. that is, from theſe

theſe curſed hereſies, and corrupt teachers, and keep himſelf unſpotted from the world, by the grace of the holy Ghoſt dwelling in him, then he ſhall be a veſſel unto honour, be like the Sun, whoſe body ſtayes in the heaven, yet his light ſhines upon earth, neither can any ſtinking dunghil, on which it ſhines, infect it: live ſo purely, that ſuch as be without may in time honour and affect thee for thy vertue, not infect thee with their vice.

Uſe 6. I told you the ſixt Reaſon was, becauſe onely the heart of a godly man will bow and bend to do God his work: The Uſes ariſing out of this Reaſon ſerve, firſt, to reprove the pride and ſtubbornneſs of ſuch hearts as will not bow and bend to do Gods work, but ſay as the Jews to *Ieremiah*, *Jer.* 44. 16. *As for the word that thou haſt ſpoken to us in the Name of the Lord, we will not hearken unto thee*: theſe pray in the Lords Prayer, *Thy will be done in earth, as it is in heaven*, yet in their lives they ſet themſelves to do their own wils, and to croſs Gods will: what curſed diſſembling hypocrites are theſe? they cry out of Gods ſervice, what a wearineſs is it, they think his ſervice an irkſome yoke, an intolerable burden, but theſe that will not obey Gods word, ſhall feel his power.

2. It may ſerve to exhort you all to bow and

and bend heartily to do Gods work; withdraw not your ſhoulder from it, but be forward to do it with all your might, think it not too mean, for it is the work of God; think it no loſs or prejudice to do it, for God will reward thee.

Directions to help you: 1. Set your love exceedingly upon God, and it will be your meat to do his will, and finiſh his work; love makes labours light: indeavour to be able to ſay truly as the Prophet, *Pſalm* 73.26. *My fleſh and my heart faileth*: that is, for love of the Lord; of the ſame ſenſe with the Churches ſpeech in *Canticles*, *I am ſick of love*: if thou hadſt ten thouſand hearts, they are too little and too few to love God with; if Chriſt ſhould ask thee as he asked *Peter*, *Doeſt thou love me more than theſe do love me?* let thy heart anſwer truly without guile, *Lord, thou knoweſt I love thee.*

2. Deny thy ſelf in all things that be near and dear to thee; our Saviour, *Math.* 16. couſelleth every one that would follow him to deny himſelf: from whence we may obſerve, that a mans own ſelf is the greateſt enemy to himſelf: ſelf-denyal is a preferring of God before ones ſelf, a preferring Gods command before thine own will, and his glory before thine own ends.

3. Have reſpect to the recompence of reward; this will encourage thee againſt all difficulties you ſhall meet withal in Gods work; hope of ſpoil makes the Souldier venture his deareſt bloud; hope of gain makes the Merchant venture over the deep ſeas: let the Papiſt with all his merits paſſe through Purgatory to Heaven if he can, look thou, and labour thou for an eternal habitation in the higheſt heavens by the merits of Chriſt alone: the Papiſts to prove Purgatory urge that in *Math.* 5. 26. *Thou ſhalt by no meanes come out thence, till thou haſt paid the uttermoſt farthing* But if this place be meant of Purgatory, then theſe words are taken either in a metaphorical ſenſe, or in a litteral: if in a metaphorical ſenſe, then purgatory fire is but a metaphorical fire, that is, none at all; but if theſe words be taken literally, then let any Papiſt anſwer me theſe two queſtions: firſt, how much money will ſerve to pay for ones ranſome out of Purgatory? for here is the uttermoſt farthing to be paid. 2. How muſt poor people do that go into Purgatory, but want money to pay for their ranſome? this place is meant of civil debts in this world between man and man, Chriſt would have debtors to pay what they owe to their creditors, for fear of impriſonment; but this by the way.

Use 7. I told you the seventh Reason was, because God can trust none but the godly man: the Use from hence arising, serves to exhort you all to be faithful to God in all the works he sets you about.

Motives. 1. A faithful man shall abound with blessings, *Prov.* 28 20 *Joseph* was faithful to God and to his Master *Potiphar*, and God raised him to great honour and wealth; *Jacob*, *Nehemiah*, *David* and *Daniel*, were blessed men of faithful spirits, and you may read in the Scripture how God blessed them.

2. Consider what a comfort and honour it is, here in thy life, and will be at thy death, when the Lord shall say, *Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord*, Math. 25 23. Hebr. 3. 5. Moses *verily was faithful in all his house*, &c. its recorded to his honour.

3. Consider how few are faithful to God, we may cry out, *Psalm* 12. 1. *The faithful fail from among the children of men:* for in many places, all seek their own, not the things which are Jesus Christs: let the perfidiousness of others incite you to faithfulness; betray not Gods cause, if you have power and opportunity to advance it; rob not God of

his honour, but whatsoever ye do, do all to the glory of God.

4. Consider what a blessed friend God is to you; hath he not made you? redeemed you? a long time preserved you from many perils? enriched you with many spiritual and earthly blessings? can you have an heart to deal perfidiously with him? when your earthly friends forsake you, God failes you not, he will be a friend in need, and a friend in deed to you; let all this make you trusty and faithful to him.

Use 8. I told you the last Reason was, because none will do Gods work so well as the godly man: the Use springing from hence is, to exhort you godly ones to do Gods work as exactly and as compleatly as ever you can.

Directions: 1. Do his work according to his word, for that is the rule of righteousness, *Gal.6.16. As many as walk according to this rule*, &c. rule all your thoughts, words, and deeds by this word, *Isaiah* 8.20. *to the Law and the Testimony*, &c. that is, to the Gospel, which is called Testimony in *John* 32. 33. to these must we repair for direction about the doing of Gods work; and this is called our reasonable service, *Rom.*12.1. that is, such a service as we can give a reason for, out of Gods word; it is opposed to will-worship,

which

which is a ſerving of God after the invention of man, not according to Gods word: let the holy Scriptures be your directory, if you do not, you will never pleaſe God.

2. Do Gods work for his own glory; his glory is his infinite worthineſs, whereby he doth far ſurpaſs the worthineſs of all creatures; it is ſo dear to him, that he ordained and made all things for it; he would not have made the world but for it; he will not give his glory to another, *Iſaiah* 42.8. he gives us the comfort of all his mercies and bleſſings, but the glory of them all he reſerves to himſelf; matter not what becomes of your own ends, ſo that Gods glory may be advanced; think it your greateſt honour to honour God: the Phariſees gave almes, faſted and prayed, and all to be ſeen of men, but Chriſt called them hypocrites for it.

3. Do Gods work conſtantly, for to them who by patient continuance in well doing, ſeek for glory, and honour, and immortality, eternal life, *Rom.* 2.7. *Col* 1.23. *Continue in the faith.* Col. 4.2. *Continue in prayer.* Hebr. 13.1. *Let brotherly love continue.* 2 Tim. 3.14. *Continue thou in the things thou haſt learned, and haſt been aſſured of.* Acts 13.43. *Continue in the grace of God.* Titus 3.8. *I will that thou affirm conſtantly, that they which have believed*

in God might be careful to maintain good works: a hypocrite can do ſome works for a fit and a ſtart, but when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended.

4. Do Gods work with an upright heart, then he will make thee ruler over much; bleſſed is that ſervant, whom when his Maſter cometh ſhall find ſo doing: a hypocrite can do Gods work with his hand, but not with his whole heart; but this God chiefly requires: a hypocrite is like a wind-mill, whoſe ſails turn about, but the body of it ſtands ſtill; ſo a hypocrite ſerves God with his lips and hands, but his heart moves not, it is dead within him: but a child of God is like a ſhip ſayling on the Sea, whoſe ſails and body both move together; ſo his heart, hands, lips and tongue go together about Gods work, and he is better within then he ſeems to be without; whatſoever work of God ye do, do it heartily as to the Lord, *Col.* 3. 23. 2 *Tim.* 2, 22. call on the Lord with a pure heart: *Hebr.* 10. 22. draw neer to the Lord with a true heart: 1 *Peter* 1. 22. love one another with a pure heart fervently: *Rom.* 6. 17. obey from the heart that form of doctrine which was delivered to you: *Math.* 22. 37. love the Lord with all thine heart:

Luke

Luke 8. 15. having heard the word, in an honeſt and good heart keep it, and bring forth fruit with patience. Labour to be of one heart, and of one mind, and ſerve God with gladneſs and ſingleneſs of heart, then your heart ſhall rejoyce in God, and your joy ſhall no man take from you.

παντοτε δοξα θεω.

FINIS.